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सम्पादक-मण्डल

डा. रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा. रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान, पुणे

डा. जोर्जो बोनाजोली

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Traditional Sanskrit scholars are requested to send us articles in Sanskrit (i) dealing with the religious & philosophical matters in the Purāṇas and (ii) explaining the obscure & difficult passages in the Purāṇas.

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पुराणम्–PURĀṆA

Vol. XXXVIII, No. 2] [July 30, 1996

व्यासपूर्णिमाऽङ्कः

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व्यासप्रशस्तिः

अरुन्धतीजानिकुलावतंसः
कथं नु वर्ण्यः स कविप्रवेकः ।
यदुक्तिगुम्फाद्यतयो यथावद्,
विदुः परं तत्त्वमतीतवेदम् ॥
कवेः प्रतिष्ठा भुवि कापि तस्य,
विजृम्भते पञ्चमवेदकर्तुः ।
अज्ञातयत्सूत्रपदार्थतत्त्वा
मनीषिणो नैकमता भवन्ति ॥

—यज्ञनारायण दीक्षितविरचिते 'साहित्यरत्नाकरकाव्ये १.१७,१८

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वसुकृतं पुण्डरीकाक्षपारस्तोत्रम्

(वराहपुराण् (पा. स. सं.) ६.१०-१७)

श्रीवराह उवाच

नमस्ते पुण्डरीकाक्ष नमस्ते मधुसूदन ।
नमस्ते सर्वलोकेश नमस्ते तिग्मचक्रिणे ॥ १० ॥
विश्वमूर्तिं महाबाहुं वरदं सर्वतेजसम् ।
नमामि पुण्डरीकाक्षं विद्याऽविद्यात्मकं विभुम् ॥ ११ ॥
आदिदेवं महादेवं वेदवेदाङ्गपारगम् ।
गम्भीरं सर्वदेवानां नमामि मधुसूदनम् ॥ १२ ॥
विश्वमूर्तिं महामूर्तिं विद्यामूर्तिं त्रिमूर्तिकम् ।
कवचं सर्वदेवानां नमस्ये वारिजेक्षणम् ॥ १३ ॥
सहस्रशीर्षिणं देवं सहस्राक्षं महाभुजम् ।
जगत्संव्याप्य तिष्ठन्तं नमस्ये पमरेश्वरम् ॥ १४ ॥
शरण्यं शरणं देवं विष्णुं जिष्णुं सनातनम् ।
नीलमेघप्रतीकाशं नमस्ये चक्रपाणिनम् ॥ १५ ॥
शुद्धं सर्वगतं नित्यं व्योमरूपं सनातनम् ।
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त्वन्मयं च प्रपश्यामि सर्वमेतच्चराचरम् ॥ १७ ॥

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PURĀṆAS : APPROACH AND RELEVANCE*

By

S.G. KANTAWALA

[अस्मिन् निबन्धे पुराणानां प्रमाणपुरस्सरं महत्त्व-काल-विषय-धर्म-सार्वजनीनोपयोगितादिविषये विदुषा लेखकेन साङ्गोपाङ्गं; विवेचनं प्रस्तुतम् । विविधकालेषु पुराणानां संस्कारं परिष्कारं परिवर्धनं च जातम् । एतत् सर्वं समयानुसारमुपयोगितादृष्ट्यैव कृतम् । पुराणां विषयसंस्थापनमेकतो वेदानामाधारेण जातमन्यतो सर्वजनीनोपयोगित्वकारेणन च जातमतो पुराणानामुभयदृष्ट्या एव उपयोगित्वम् । हिन्दूधर्मे प्राचीनवैदिकदेवानां महत्त्वेन सह नवीनविचाराणामपि सद्भावो वर्तते । पुराणेषु वर्तते एषां समेषां नवीनविचाराणामपि उचितरूपेण सन्निवेशः । अस्मिन् प्रसङ्गे प्रदर्शिता लेखकेन सप्रमाणं वैदिकसूर्योपासनया सह बाह्यतो आगता सूर्योपासना तस्याः: वैदिकसूर्योपसिनया सह मेलनं च । सूर्यप्रतिमाया स्वरूपमपि कालादिकं च विवेचितम् । विविधव्रतानां महत्त्वं, यदक्षपूजादिकं, मगब्राह्मणाना भारतागमनं तेषा बाह्मणेषु समायोजनं च प्रदर्शितम् । अन्ततः प्रतिपादितं यत् पुराणानि धार्मिक-सामाजिक-समस्यानां समाधानं विदधति तथा समाजिक दृष्ट्या निम्नस्थितानां जनानामुत्थानस्यापि अवसरं प्रददति ।]

Purāṇas form a vast bulk of the rich Sanskrit literature. They are a literary public property and their importance and relevance lie in several directions. It is well known that the main sources of ancient and medieval Indian history and culture are literary sources, archaeological sources, (*i. e.* inscriptions, coins, mounments, etc., and foreign travellers' accounts. Literary sources include the Vedic literature, classical Sanskrit literature in various forms, Pali and Prakrit literature and literature in Dravidian languages. Now-a-days oral tradtion or oral testimony is also recognised as one of the sources of ancient and modern Indian history."India actually has a longer oral tradition than the textual"[1], to put in the words of our Prime Minister Shri P.V. Narasimha Rao. From this point of view Purāṇas gain in significance and deserve careful and sympathetic study

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* . Lecture delivered on 31st January, 95 under the auspices of Dharam Hindiya International Centre of India Research, Delhi 110092

1. Narasimha Rao P.V., Indo-Geman Partnership in Scholastic Studies, published by the Ministry of Information and Broadcasting, Govt. of India, Delhi, May, 1994, p. 6 .

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and consideration. It is needless to add here that Sanskrit literature was orally transmitted in ancient and medieval India.

Purāṇas are broadly divided traditionally into two groups: i. *Mahāpurāṇas* (Major/Great Purāṇas) and ii. *Upapurāṇas* or *Kṣullaka Purāṇas* (Bhāgavata-Purāṇa=BhP) (12.7.22) (Minor/Secondary Purāṇas). *Mahāpurāṇas* are eighteen in number and *Upapurāṇas* are also said to be eighteen in number; but they exceed this number. Some Upapurāṇas find a mention in the Mahāpurāṇas; for example, the Matsya-Purana (=MP) mentions Nāndī-Purāṇa, Sāmba-Purāṇa, Āditya-Purāṇa etc. (53.59 ff). This is important from the point of their antiquity. There is also another group of Purāṇic texts known as Sthala-Māhātmyas or Jñati-Purāṇas (caste-Purāṇas). Some of them claim to be parts of some Mahāpurāṇas. They are, for example Malla-Purāṇa, a part of the Dharmāraṇyamāhātmya, dealing* with the history of the Śrīmalī Brahmins; Dharmāraṇya-Purāṇa, a part of the the Padma-Purāṇa dealing with the history of the Modha Brahmins and Banias; Nāndī-Purāṇa (also referred to as Vahni Purāṇa) dealing with the history of the Nandwana Brahmins (-this is actually found in the Nāndī-Purāṇa-māhātmya-portion). There is another Nāndī-Purāṇa dealing with the caste-history of the Nandera Brahmins etc. These Purāṇas are useful for the history of the caste concerned or the place of pilgrimage concerned.

Eighteen *Māhāpurāṇas* are divided into three classes on the basis of the Sāṁkhya theory of trinity of qualities (guṇas) viz., 1. Tāmasa. 2. Sāttvika and 3. Rājasa. The six *tāmasa* Purāṇas are: 1. Matsya. 2. Kurma, 3.Liṇga 4. Vāyu, 6. Skanda, and 6. Agni. The six *sāttvika* Purāṇas are : 1. (7) Viṣṇu, 2. (8) Nāradiya, 3.(9) Bhāgavata, 4. (10) Garuḍa, 5(11) Padma and 6 (12) Varāha. The six *rājasa* Purāṇas are: 1(13) Brahmāṇḍa, 2(14) Brahmavaivarta, 3(15)Mārkaṇḍeya, 4 (16) Bhaviṣya, 5(17) Vāmana and 6(18) Brahma.

According to the MP 53. 68-69 the *sāttvika* Purāṇas glorify Viṣṇu, whereas the *rājasa* and *tāmasa* Purāṇas glorify Brahmā and Śiva/Agni respectively. A fourth class designated as *śaṅkīrṇa* is proposed and Purāṇas belonging to this class glorify Sarasvatī and manes (*pitṛs*). Other classifications based on certain other criteria are proposed; but they need not detain us here, as this is not concerned with the theme of the present talk. *En passant* it may be noted that some lists of Purāṇas read the "Śiva-

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* With the caste history of the Jyeṣṭhimalla-caste Kālikā-Purāṇa, a part of the Padma-Purāṇa dealing with the history of the coppersmith caste Śrīmāla Purāṇa.

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Purāṇa" in place of the "Vāyu-Purāṇa" and accordingly the Śiva-Purāṇa comes to be a *Mahāpurāṇa;* but there is a general consensus of opinion that the Vāyu-Purāṇa is a genuine *Mahapurāṇa* and the Śiva-Purāṇa is an *Upapurāṇa*.

During the course of time some Purāṇas underwent changes from the classificatory point of view, that is to say, for example, the MP is narrated by Lord Matsya to Manu; it deals with the Narasiṁha-incarnation of Viṣṇu and the account of the seven *Kalpas.* (53.49-56). This aspect together with other factors, according to R.C.Hazra, goes to suggest that the MP had "originally Vaiṣṇava character", but with the passage of time and as it is, now, available, it contains a good number of chapters related to Śaivism and therefore, it is counted as a Śaivite Purāṇa and therefore, a *tāmasa* Purāṇa; one would like to say that it is a Śaivised Purāṇa. Such changes are significant from the point of view of history of religion. It is interesting to note the balancing attitude of the MP between Śiva and Viṣṇu, when it declares the identity of Hari and Hara (MP. 52.23; 69.52), perhaps this tract may belong to the transitional period.

Regarding the date of Purāṇas it is difficult to speak precisely, because various tracts/chapters in different Purāṇas are assignable to different periods of time. This has happened because, like the two great Epics, *i.e.* Rāmāyaṇa and Mbh, Purāṇas are a popular literature–public property and naturally they were open to changes, additions etc. Their texts are, therefore, fluid or dynamic in contrast to Vedic texts, which are static or definitive. Any way broadly speaking one can say, as P.V.Kane, states, that Vāyu-Purāṇa, the MP, the Viṣṇu-Purāṇa are assignable to a period between 300 A.D. and 600 A.D., while some other *Mahāpurāṇas*, like the Agni-Purāṇa, Garuḍa-Purāṇa, are assignable to a period between 600 A.D. and 900 A.D. It may be noted here that some tracts/chapters in some Purāṇas are assignable to 15th or 16th Century A.D. while some tracts/layers/chapters date back to 200 B.C. or so. This tends to suggest that the compositional activity runs over a fairly long span of time. It is interesting to note that the earliest manuscripts of the Purāṇas available are datable to 14th or even the 15th Century A.D. The extant Purāṇic texts took their shape between the third century B.C. and the third or the fourth century A.D. Before this period Purāṇas might have a long standing oral tradition of transmission. The fourth century A.D. witnessed a change in social, religious and cultural outlook and matters. This change was coupled with an activity of extensive re-writing of Purāṇas.

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It is well-known that Purāṇas are a veritable mine of information of post-Vedic religion also known as Hinduism or Paurāṇic religion, as well as of mythology, philosophy, social, religious and political history, Dharmaśāstraic material, architecture, etc.

Indian culture has a mosaic character. There is an imperceptible intermixture of diverse currents of religious thought, beliefs, practices, conventions and traditions. It has a plurality. There is synthesis and blending. In this process and the output one notices continuity and change, remodelling, assimilation and amalgamation of various thoughts, practices etc. In this regard Purāṇas are found to be sensitive and live in recording all these cultural and religious palpitations in their own way and style and these characteristics recorded in the Purāṇas have relevance to problems of contemporary society. Contents of Purāṇas according to traditional definition, may be broadly stated as : account of creation, dissolution and re-creation, divine genealogies, cyclic periods of Manu, royal genealogies, means of livelyhood, incarnations of gods, beatitude concept of individual soul and Brahman, the Ultimate Reality. These topics are beautifully stated in the following two stanzas :

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंश्यानुचरितं चैव पुराणं पञ्चलक्षणम् ।। MP 53.54
सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।
वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ।।
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः । BhP 12.7.9-10

Over and above these topics they indulge in the glorification of Brahmā, Viṣṇu, Śiva, Sūrya, righteous conduct (*dharma*), economics and polity (artha), erotics (*kāma*), Indian and world geography (*bhūmi saṁsthāna)* , smṛti-rules and teachings, architecture, iconography and iconometry, gifts and great gifts (*mahādānas*), vows, pricniples of literary criticism, myths and legends etc. They are in a sense encyclopaedic in character.

Inspite of the rich and diverse contents they do not cease to be treasure-houses of the Purāṇic religion which seems to be in a sense henotheistic. As noted earlier they abound in myths and legends some of which trace their ancestry to the Vedas. They get the *upabṛṁhaṇa* in the Purāṇas, which claim to be connected with the Vedas. They are said to be the soul and the quintessence of Vedas, as can be seen from the statements like आत्मा पुराणं वेदानाम् (स्कन्दपुराण, रेवाखण्ड -२२) सर्ववेदार्थसाराणि पुराणानीति भूपते (नारदीय पुराण २.९.१००) Vedas are said to be well-placed in Purāṇas which are said to play an explicatory role, as can be gleaned from the

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statements like : वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः । स्कन्दपुराण, प्रभासखण्ड, २.९०; रेवाखण्ड १.२०), इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ॥ (पद्मपुराण ५.२.५.२; महाभारत. Cr.Ed., १.२.२०४)They are described as the fifth Veda by the Chāndogya Upaniṣad 7.2.1 (इतिहास पुराणं पञ्चमम्). The Gopatha-Brāhmaṇa (1.1.10) describes "Purāṇa" as "Purāṇa-Veda". All these observations tend to suggest the authority invested in the Purāṇic statements and directions as well as in the Purāṇas. We shall try, therefore, to evaluate the approach of Purāṇas in the context of Vedas. In other words Vedas would be generally the substratum for our evaluation of Purāṇas; this is not to deny the influence of other factors–they may be extra-vedic,–on some of the Purāṇic religious practices etc. Simultaneously we shall be evaluating some aspects of Purāṇas and try to see their relevance to the resolution of the contemporary crisis.

It is well-known that the Vedas from the basis of the brahmanical knowledge, religion, *Weltanschauung,* pattern of life, social institutions, *dharma*, religion and culture. Even in the Vedic literature the phenomenon of assimilation and synthesis, which is a distinguishing feature of Indian culture and civilisation, is also met with in Purāṇas.

In this connection one may cite the instance of Viṣṇu. He is a Ṛgvedic solar deity. Statistically he is a minor deity, but he rises to importance and prominence in later times and in later literature. In this connection R.N.Dandekar observes that "from the point of view of the 'official' Vedic religion the 'popular' god Viṣṇu was, so to say, heirarchaised",[2] *i.e.* to say as he puts, he "must have been a great among the extra-Vedic circles and his later eminence was merely a legitimately recognised comeback..It was merely a matter between 'classes' and 'masses' among the Vedic people themselves....In the post-Vedic times Viṣṇu became the supreme god. He had, by then, inherited several features from the many earlier aspects of his personality."[3] One may also recollect here the history of the origin, growth and development of the complex personality of Rudra-Śiva from the proto-Śiva to the Epic and Purāṇic Śiva in Indian religion and mythology. One may also like to remember here the case of the god Satya-Nārāyaṇa who combines in him the characteristics of Vedic Viṣṇu, Varuṇa *etc.*

As time passed on, new currents flowed in and were assimiliated in the indigenous beliefs and practices. This created a new environment without

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2. Dandelan R.N., *Ibid.*, P.89
3. Agrawala V. S., Matsya Purāṇa= A Study, Varanasi, 1963, p.361.

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the loss of the old environment. There was an amalgamation. This new current touched the areas of ideas, ideals, and religious and social practices of the ancient Indian people.This led to the emergence of new social and religious beliefs and practices *etc.* One may compare this phenomenon with the flow of a river with several streams merged therein in its march to the ocean. This change, continuity and amalgamation are recorded by *Purāṇakāras,* the socio-religious writers, in their dynamic works, the Purāṇas. From this point of view the explanation of the term *purāṇa* as *purā navaṁ bhavati* as given by Yāska in his Nirukta (3.19.24) seems to be quite significant, as this explanation probably suggests the updating process and an attempt to render them relevant.

Purāṇas, as noted earlier, are mostly the religious literature, we shall, therefore, try to see their approach to and of change, continuity and amalgamation in the field of religion, society, and culture and their relevance. "Religion in its widest sense includes on the one hand the conception which men entertain of the divine or supernatural powers and on the other, that sense of dependence of human welfare on those powers which finds its expression in various forms of worship", observes A.A.Macdonell.

Vedic Aryans were mostly the worshippers of nature, powers of nature in various aspects. In the hymns of the Ṛgveda we meet with the phenomenon of anthropomorphism and apotheosis of natural phenomena and abstract ideas. There is a plurality of gods. In modern times we have a plurality gods and goddesses which is also the situation in Purāṇas. In one place the RV says"देवास्त्रयश्च त्रिंशच्च देवाः" (RV 8.30.7). Elsewhere in the RV gods are said to be even more than 33. To sum up the Vedic religion was polytheistic, pantheistic and monotheistic and even monistic philosophically, as one seer has sung "एकं सद् विप्रा बहुधा वदन्ति" (RV.1.164.46). "It is one and the poets describe it differently."

In the Purāṇic religion we find one deity, whether it be Viṣṇu or Śiva or a goddess, promoted to the rank of the highest deity or the highest principle i.e. "Brahman", in preference to other gods or goddesses at a given time. This is some sort of henotheism. From another point of view it is a sectarian monotheism. In the MP Nārāyaṇa is described as Viśvātman (69.17; 247.35 ff.). Here change and continuity are synthesised.

Amongst the various objects of nature worshipped by Vedic Aryans a reference may be made here to Sūrya, the Sun-god. He is one of the solar deities, others being Savitṛ, Vivasvat, Aryaman, Pūṣan and Viṣṇu. In the Ṛgvedic hymns Sūrya is graphically and beautifully described. He is spoken of as the soul of all that is stationary and non-stationary (RV.1.115.1). Vasiṣṭha desires to be dear to him (RV.7.60.1). In modern

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times we see everyday several people worshipping the sun in the morning and doing the *japa* of the famous *Gāyatrī-mantra* (RV. 362-10). Āraṇyakas and Upaniṣads refer to the esoteric worship of the sun. With the passage of time there is a growth of the literature sacred to the sun as well as the origin and development of the Saura-cult.

In the RV Mitra is another solar deity who has one hymn only in his honour independently; but he is worhsipped jointly with other deities. Miora is his Avestan counterpart. His cult known as Mioraism originated in Persia, spoken of as Śakadvīpa (Scythia) in the Purāṇic literature. It spread far and wide in Europe in the West and it came to India in the East by the time of Kaniṣka (*C.* third century A.D.). On his coin there occurs a figure with the name *Miiro=Mihira* by its side. Miora's worshippers are known as Magis who belonged to Media. They are referred to in Sanskrit texts as *Maga*. The Bhaviṣya-Purāṇa and the Sāmba-Purāṇa are the prominent Purāṇic works which deal with this worship. Its foreign origin and absorption in Indian milieu are preserved; for example, in the Bhaviṣya-Purāṇa (ch. 139) it is said that Sāmba, the son of Kṛṣṇa and Jāmbavatī, had a temple of Sūrya constructed on the banks of the river Candrabhāgā (Chenab) at Mūlasthāna (Multan). He brought the priests from Śakadvīpa for the worship of this Sūrya.

A reference may be made to a nebulous allusion to the sun-cult in the Vāyu-Purāṇa (59.107 ff.). It speaks of a sun-temple at Vāyurpura *alias* Pavanapura. It refers to four *Kuṇḍas* (tanks) there and one of them is described as Sūryakuṇḍa. This may suggest the sun-worship there. In this context the Purāṇa refers to Vāḍavas, who are said to be staying there and their custom is said to be "many and varied". It is surmised that the Vāyu-Purāṇa appears to allude to the setting of Vāḍavāditya by Vāyu. The question here is : Does this refer to the installation of the image ? Vāḍava is said to be the lord of the north. This may suggest that the sunworship is known to the Vāyu-Purāṇa. Can we connect this reference to the sun-temple at Multan on the grounds of the custom of the worshippers and the northern lordship of Vāḍvā or any other sun-temple in north ?

With the passage of time several sun-temples were built in India. The Bṛhatsaṁhitā (60.19) refers to the installation and consecration of sun's images and temples and contains instructions on the making of the sun's image (11.58). The MP (Ch. 261) also gives instructions on the making of the sun's image. Some points from it may be noted here. It directs: चोलकछन्नवपुषं क्वचिच्चित्रेसु दर्शयेन् । वस्त्रयुग्मसमोपेतं चरणौ तेजसावृतौ ॥ (MP. 261.4). Apropos of this Vasudev Sharan Agrawala observes that "the sun-images were dressed from the Kushan period onwards for about five

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hundred years in the northern dress (-*Udīhcya-vesha*) consisting of a coat, trousers and thick boots. Gradually features were indianised and the northern dress began to be replaced by the Indian style of drapery. Because of his wearing boots the convention became current that his feet should not be shown. (*charaṇau tejasāvṛtau*)"[4].

Another point to be noted here is about the sun's charioteer. He is called Aruṇa. His complexion is to be lotus-petal-like. (अरुण: सारथिश्चास्य पद्मिनीपत्रसंनिभ:। MP. 261.7 *ab*). Vasudev Sharan Agrawala comments on this as follows: Aruṇa "was not depicted in the Kushan images, but began to be represented in the Gupta period." With reference to the number of horses the same scholar continues to observe that "there are two alternatives....either they be two or they may be seven restrained by reins in the form of serpents. It seems that the mention of two horses belongs to an earliear stage, when it was an iconographic fact in the Kushan period, as seen in many images at Mathura. But in the Gupta period the number of horses was raised to seven." In the context of the MP "it seems that the statement about the seven horses is a later addition." This suggests that the MP belongs to the Gupta period. This shows how the foreign influence was accepted, synthesised and indianised during the passage of time. Passingly, it may be observed that this imported sun-worship was different from the indigenous sun-worship; but it got absorbed in the indigenous sun-cult and then the mixed cult prevailed. In Baroda there is also a sun-temple having the image of the sun as described above. Magas, the priests of this cult, who brought this sun-worship, were gradually "Hinduised" or say "brahminised" to form a separate caste which was absorbed in the *Varṇa-model* of the Indian social structure. Later on, Magas were divided into two groups: (i) Magas and (ii) Bhojakas. The Bhojakas are descendants from those ten out of the eighteen sunworshipping Magas, who were married to the girls of Bhoja-family by Sāmba (1.140. 7-19; 1.141.4-10). An inscription of 861 A.D.by one Maga Mātṛrava by name tells us that Magas lived in Rajputana as early as the 9th Century A.D. *Śākadvipīya* brahmins are found in the Jodhpur district and they trace their history back to the Sūry-Purāṇa and the Bhaviṣya Purāṇa. Saura brahmins are also found in the Jharkhand and they are said to worship the sun under the name of "Nṛsiṁha" or "Raghunātha". The question that may arise here is : how these brahmins came to worship "Sūrya" under the name of "Nṛsiṁha". The earliest reference to "Narasiṁha" is found in the Narasimhagāyatrī in the Taittirīya-Āraṇyaka (10.1.7) : ("वघ्रनखाय विद्

4. Agrawala V.S., Matsya Purāṇa=A Study, Varanasi, 1963, p. 361.

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महे । तीक्ष्णदंष्ट्राय धीमहि । तन्नो नरसिंहः प्रचोदयात् ॥") A.B.Keith dates it to the third century B.C. Viṣṇu, who is a solar deity, is described in the RV as " प्र तद् विष्णुः स्तवते वीर्येण, मृगो न भीमः कुचरो गिरिष्ठाः" (1.154.2 *ab*). Here Viṣṇu is compared to a *bhīmamṛga* and Sāyaṇa explains it as *mṛgaḥ siṁhādiḥ*. In the Nārāyaṇīyam (25.3) of Bhaṭṭari Mepathur Nārāyaṇa (1560- C 1655 A.D.) Narasiṁha's mane is described as flying and his fierce eyes are said to be shining like molten gold. The BhP (7.8.39) describes Narasiṁha as *tīvratejas, naraśārdūla* and as neither a *mṛga* nor a *mānuṣa* (7.8.18). The employment of the vocable *mṛga* in the BhP is significant in the light of the Ṛgvedic description. With Sāyaṇa's interpretation of the vocable *mṛga* as 'lion' one may venture to imagine a similarity of the brilliant rays emitting from the sun with the flying and shining mane of the lion and the central brilliancy of the sun with the molten gold-like eyes of the lion and this may facilitate an identity of the sun with Viṣṇu's Narasiṁha-form. I should be frank that I am not sure how far this wild imagination is permissible. It may be noted that this episode has a relevance to the history of sunpriests in India.

Like the worship of the other deities the brahminised sun-worship finds its entry into the institution of *vrata* (vow). *Vrata* as a concept is traceable to the Vedic literature. It underwent semantic changes, as the time rolled on. The MP describes, for example, the following *vratas*, in addition to other *vratas*, in honour of the sun : 1.कल्याणसप्तमीव्रत (Ch. 74); 2.विशोकसप्तमीव्रत (Ch.75); 3.फलसप्तमीव्रत (Ch. 76); 4.शर्करासप्तमीव्रत (Ch. 77); 5.कमलसप्तमीव्रत (Ch. 78); 6.मन्दारसप्तमीव्रत (Ch. 79); 7.शुभसप्तमीव्रत (Ch. 80); 8.आदित्यव्रत (Ch. 79); 9. सूर्यसंक्रान्तिव्रत (Ch. 98). In his 'Vratakāṇḍa' (GOS. cxxiii, 1953) Lakṣmīdhara Bhaṭṭa (1100 A.D.-1150 A.D.) mentions the above-mentioned *Vratas* from the MP in addition to some more solar *Vratas*. This goes to show the deep penetration of this sun-worship in the indigenous sun-worship with other elements in the Purāṇic religion.

Purāṇas sing of beneficent reward of various vows and gifts (*dānas*). Their liberal attitude is seen with their great concern for all the members of the society at large, when they allow the performance of a vow or a gift to both men and women of all *varṇas* whether married, unmarried or widowed and also prostitutes. This is inferrable from a statement in the Devībhāgavata Purāṇa (1.3.21). [स्त्रीशूद्र द्विजबन्धूनां न वेदश्रवणं मतम् । तेषामेव हितार्थाय पुराणानि कृतानि च ॥]

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It may be noted that the *Anaṅgadānavrata* (MP. Ch. 70) is especially recommended.* This liberalised attitude in general may sound as a revolt to the Vedic religion; but this may be interpreted as an attempt to resolve the social crisis in the matters of religion. The liberalisation is seen, when an observance of vows with Purāṇic *mantras* in lieu of the Vedic *mantras* is prescribed with the promise of the same reward. It is said that an observance of the *'Śarkarā-Saptamīvrata'* would give the reward of the horse-sacrifice. The *'Anantatṛtīyāvrata'* is said to bear the same reward to the poor as it would bear to the rich, if the former does it by observing a fast for a period of three years on those days and with the *mantrapuṣpavidhāna* (MP. 62. 37). In the case of the *'Rohiṇīcandra-śayanavrata'* a Purāṇic *mantra* in lieu of the Vedic one is also prescribed for śūdras and women (MP. 57.56). These alternative prescriptions are in consonance with the attitude of the Dharma-śāstra writers. Socio-economic factors and considerations seem to work behind these alternative prescriptions and directions. It is to be noted that the Vedic element continues with the new element and it points to an attempt to resolve the socio-religious crisis in its own way.[5]

Purāṇas recommend several *dānas* (gifts) as means for achieving various divine regions, salvation *etc*. Some may be cited here to illustrate the point. The *Lavaṇācala-dāna,* the *Gudaparvata-dāna, Dhānya$ parvata-dāna etc.* are described, for example, in the MP. These *dānas* do not lose their moorings from the Vedic sources; one may note in this connection the statement of the MP (83.42) : *anne prāṇāh pratiṣṭhitāḥ;* this finds its prototype in the Upaniṣadic statements like *annaṁ brahmeti Vyajānāt* (Taittiriya-Upaniṣad 3.2), *prāṇo vai annam* (*ibid.*, 3.7), *annaṁ prāṇāh* (Aitareya-Brāhmaṇa 33.1) *etc.* The *annadāna* is also praised in some Purāṇas, *e.g.* Brahma-Purāṇa. 218.10-12; Padma-Purāṇa 5.19. 289-307. The donor of this 'gift' is promised a residence in the celestial regions for innumerable years (MP.83.84). Here one may make a mention of the *bhākharī-dāna/capāṭī-dāna*, *i.e.* the activity of free distribution of food to the poor and the needy by charitable institutions or by individuals in modern India. The laudation of the gift of food is as old as the RV (10.117.6). This brings out how Purāṇas amalgamate, change and continue the very idea to suit the times.

A mention of the *mahādānas* ("great gifts"/"great donations") here will not be out of place. The MP (Ch. 274-289) details the following 16

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* to prostitutes.

5. Agrawala V.S., Ibid., p. 361.

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mahādānas : 1.तुलापुरुषदान, 2.हिरण्यगर्भप्रदान, 3.ब्रह्मांडप्रदान, 4.कल्पपादपप्रदान, 5.गोसहस्र प्रदान, 6.हिरण्य कामधेनु प्रदान, 7.हिरण्याश्वप्रदान, 8.हिरण्याश्वरथप्रदान, 9.हेमहस्तिप्रदान, 10.पञ्चलाङ्गलप्रदान, 11.हेमपृथिवीदान, 12.विश्वचक्रप्रदान, 13.कनककल्पलताप्रदान, 14.सप्तसागरदान, 15.रत्नधेनुदान, &16.महाभूतघटदान. It is obvious that "these 'great donations' require considerable expenses". The Liṅga-Purāṇa (2.28.43) mentions them with a variation. Its expensive aspect points to an age of over-flowing wealth and money. The Divyāvadāna (pp. 213-214) speaks of this condition as *"hiraṇyamaya-varṣā"*. This institution was formulated as "an actual fact of social and religious life." The affiliation of this institution to the Vedic tradition is suggested in the context of the qualities required in the recipient. He was to be a pious learned brahmin knowing Vedas, Vedāṅgas and Śāstras. The discovery of the सात समन्दरी कुआँ at Mathurā, Prayāga, Vārāṇasī, Pāṭalīputra, Ujjain from where old coins have been drained out, bear ample testimony to the performance of the *'Saptasāgara-dāna'* in those past days.

The gift of land is eulogised as most meritorious from ancient times. J. Gonda refers to the concept and activity of "bhūdāna" ('voluntary cession of part of land') by Vinoba Bhawe in the context of *mahādānas,* to show that the ancient traditions have not broken off in modern times. According to R.P. Masani this *dāna* "becomes a spiritual pilgrimage to the shrine of a new order of society." [6]

Let us refer here to a popular vow, viz. " *Vaṭasāvitrivrata.*" The vow is performed by ladies, whose husbands are alive, for their long and healthy life on the full moon-day of the month of Jyeṣṭha by worshipping the *vaṭa* tree (banyan tree). The legend of Satyavat and Sāvitrī is connected with this *vrata.* In the Mahābhārata-version (Āraṇyaka parvan. 293-297) and the Matsya-Purāṇa-version, (Ch. 208-214) there is no reference to the *vaṭa* (banyan)-tree. It is in the Skanda-Purāṇa (7.166) that the *vaṭa*-tree finds its association with this legend, when the legend narrates that Satyavat cut the wood and hung the same on the banyan tree and that Sāvitrī sat near it. It is significant to note that the *vaṭa* Tree is sacred to Kāla who is Yama. The vow and the legend connected show the synthesis of the tree-worship in the *vrata*-aspect of the Purāṇic religion. In the Vedic literature we find that some trees like *Aśvattha, Nyagrodha etc.*

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6. Quoted by J. Gonda :" change and Continuity in Indian Religion, Moulton & Co, The Hague, 1965, p. 228; Masani R. P., The Five Gifts, 1957, p.p. 184 ft.

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are said to be sacred. Various Purāṇas refer to the worship of trees like *pippala* etc. According to some scholars the tree-worhsip belongs to the Vrātya-religion.

If we demythologize the legend, it tends to suggest how much India in ancient times was aware of the importance of trees to the people at large from the environmental point of view.

From the ritualistic point of view it is important to note that the Tantric practices were incorporated in the ritual-procedures of various vows and gifts; *e.g.* in the ritual of the Aṇgārakavrata it is laid down that an eight-petalled lotus should be drawn with the *Kuṅkuma* or with a red sandal paste (MP.72.30). Sometimes the worship was done by drawing a triangle and/or with the use of the *bījamantras* like klīm *etc.* It is from about the 8th or commencement of the 9th century A.D. Tantras came to be recognised as one of the authorities of religious matters. Tantras, Pāñcarātrā saṁhitās and Śaiva Āgamas 'taught ideas and practices which often went against the Brahmanical ones" This indicates the catholic attitude of Purāṇas in absorbing new trends to solve the Problems.

In the history and march of Śaivism there was a stage, when it absorbed the Yakṣa-cult which was then prevalent. In the "Vārāṇasīmāhātmya" of the MP (180.5 ff; f183.63-66) this important chapter is well preserved in the episode of Harikeśa Yakṣa. He is the son of Pūrṇabhadra Yakṣa and he is an ardent devotee of Śiva on whom he meditated. in whatever posture he would be. Pūrṇabhadra did not like his behaviour and consequently he drove him out of the house. He repaired to Vārāṇasī and practised severe penance till Śiava was pleased to grant him a permanent stay in Vārāṇasī by appointing him as the *Kṣetrapāla* of Vārāṇasī with his assistants Traykṣa. Daṇḍapāṇi. Udabhrama and Sambhrama Yakṣas. The other Yakṣas like Vināyaka. Gajatuṇḍa, Jayanta. Nandī, Mahākāla and others were absorbed and made attendants of Śiva. This episode suggests how in the early years of the Christian era there was in process an assimilation and synthesis of the ancient Yakṣa-cult within the Śaiva-cult. It may also be noted there are found some traces of Yakṣa-cult in modern times in Varāṇasī. This is evident from a place sacred to a god named Harasu (< Harikeśa) *Baram* (<*brahma*). Thus this may be taken as a case of continuity. change and discontinuity.

Here a reference may be made to the Lakuliśa Pāśupata cult mentioned in the Vāyu-Purāṇa. Herein we find the earliest reference. It has a list of 28 incarnations of Śiva. his sons and disciples. It mentions the 28th incarnation as Lakulin/Nakulin. He is the holder of *"lakula/"*

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"lakuṭa/"laguḍa" a staff. Kausika. Gārgya. Mitraka and Ruṣṭa are mentioned as his sons and disciples. They are known as Pāśupatas. The same Purāṇa says that Śiva "would enter a dead body lying uncared for in a crematorium through the power of his Yoga-māyā for the sake of Brahmins and he would be a *brahmacārin* (celibate)." This incarnation is said to take place at a place called 'Kāyāvatāra' according to the Liṅga-Purāṇa (1. 24.130) or at a place called 'Kāyārohaṇa'. according to the Vāyu-Purāṇa (1.23.222) or at a place called 'Kāravaṇa' according to the 'Kāravaṇamāhātmya', which claims to be a part of the Śiva-Purāṇa. In this context the vocable/ *Siddhakṣetra* may be taken as qualifying Kāyārohaṇa and it need not be connected with the one near the temple of Ekaliṅgaji near Udaipur in Rajasthan. Kāyārohaṇa or Kāyāvarohaṇa or Kāravaṇa is 15 miles south of Baroda in the Gujarat State. And now there stands a beautiful temple rebuilt. According to D.R. Bhandarkar Lakuliśa flourished in the first quarter of the first century A.D.

It will not be out of place to refer here to the incorporation of Buddha as one of the incarnations of Viṣṇu. This brings out the wonderful absorbent. synthesising and tolerant spirit of the Purāṇic religion and the wonderful art of resolution of religious problems . In this connection a reference may be made to the doctrine of *ahiṁsā* which the Buddhism and Jainism preach. Some Purāṇas have tracts on the praise of Ahimsā. This is not to deny the earlier references to the teaching of *ahiṁsā* in the pre-epic Brahmanical literature.

Earlier we have noted that Maga priests were 'brahminised'. In the Bhaviṣya-Purāṇa 1.139.73-74 the four classes of the population of the Śakadvīpa are described in terms of Indian *varṇa*-model of the social structure. Magas are described as brahmins; Magagas are described as Kṣatriyas; Ganaṇas are described as Vaiśyas and Gumandagas are described as Śūdras. This description amply suggests the assimilative and synthesising approach of Purāṇas and an effort to solve some crisis. Passingly, the phenomenon of mixed castes may be referred to here, as it tends to show how Purāṇas and Dharmaśāstrakāras tried to solve an interesting and important social phenomenon by fitting these castes in the *varṇa*-model. Mixed castes owe their origin to inter-varṇa (caste) clandestine affairs. They are occupational castes. This phenomenon is known as *Jātyapakarṣa* and *Jātyutkarṣa* or *pratiloma* and *anuloma* marital relations or *varṇa-Saṅkratva* The Brahmavaivarta-Purāṇa mentions some sub-castes; to illustrate: the *Citrakāra* caste is a progeny of Visvakarman and a Śūdra-woman. According to Uśanas a *Kumbhakāra* (a potter) is an offspring of a brahmin and a vaiśya-woman. With the

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passage of time the *Śūdravarṇa* came to be bifurcated into : (1) *sat-śūdra* and (ii) asat-śūdra. A nāpita is considered a *sat śūdra*. He is an offspring of a brahmin male and a vaiśya-female. Bhilla, Gopa and others are spoken of a sat-*śūdras*. The Jolā-caste (weaver-caste) is an occupational caste and corresponds to the modern 'Julāhā' caste. This is a Hindi-speaking weaving caste. A *Jolā* is an offspring of a *mleecha* male and a *Kuvindaka*-female, while a *Mleecha* is an offspring of a *kṣatriya* male and a Śūdra-female; a *Kuvindaka* (he is a weaver) is an offspring of Viśvakarman from a Śūdra-woman. This caste i.e, "Julaha caste" has not 'shed their status as untouchables by conversion to Islam." It is interesting to note that in the origin of some mixed castes the male partner is Viśvakarman. In the Epics he is a divine architect, a carpenter and the best of artists. He is the artisan of gods. Can we demythologise Viśvakarman in this context of the *varṇa*-model of the social structure ?

The above-going discussion shows that Purāṇas try to solve the religious and social problems of those members of the society who were denied certain rights, opportunities. facilities *etc*. They welcome also the new movements and trends of thought and ideals of the extra-Vedic circles in religious and cultural matters. In the context of the 'denied ones' they display a revolutionary attitude or liberalisation-policy by granting social and religious freedom, opportunities and options to one and all members of the society. They fill up a gap. Different trends of Vaiṣṇavism. Śaivism and other systems are woven together. synthesized and amalgamated indissolubly and imperceptibly without any disrespect to the Vedic tradition. They mark an important stage in the evolution of the Hindu religion or the Purāṇic religion by evolving a special form of worship. *e.g*. offering of flowers *etc*. to the images of gods and goddesses. vows and gifts *etc*.Purāṇas hold a view similar to that of the Vedas, as the Upaniṣads do: "they accept the Vedas and the religious rites as laid down therein as preparatory means to a knowledge of higher truths about the supreme spirit and do not altogether give up the Vedas and sacrifices as useless;[7] " but they recommend a catholic policy for the good of all the members of the society. They display a syncretistic, egalitarian and proselytizing attitude. In fine Purāṇas have continued the Vedic tradition with changes and metamorphosis, by additions and subtractions, by continuity and discontinuity as the circumstances and situations demanded and offered their own ways and means to resolve the contemporary crisis

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7. Kane P. V. Purāṇa dharma, P.K. Gode Commemoration Volume ,Part III, 1960, p. 72.

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in their own way. It is how we understand their ways to resolve contemporary crises and apply them with changes as and when necessary. with a modern outlook.

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THE SĀMBA PURĀṆA: AN INTRODUCTORY ANALYSIS

By

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[अत्र साम्बोपपुराणस्य महत्त्व-रचनाकाल-रचनास्थान-हस्तलेखादिविवरणविषये सप्रमाणं विचारितंम् । पुराणानां महत्त्वकालादिनिर्देशं विधायोपपुराणानां महत्त्वं स्वरूपं च प्रदाय साम्बोपपुराणस्य विवेचनं कृतम् । अत्र लेखकेन प्रदर्शितं यत् सूर्योपासना-संबन्धिसाम्बोपपुराणस्य वर्णनमेतत्संबन्धिभविष्यपुराणवर्णनापेक्षया प्राचीनतरं वर्तते । भविष्यपुराणे एतत्प्रसङ्गे साम्बपुराणतः श्लोका गृहीताः । ब्रह्मपुराणेन स्कन्द- पुराणेन (प्रभासखण्डेन.) च सह अपि साम्बपुराणस्य केषाञ्चिदंशानां साम्यं वर्तते । लेखकेन प्रतिपादितं यत् अत्रापि वर्तते साम्वपुराणस्योत्तमर्णत्वम् । साम्बपुराणस्योपलब्धानां हस्तलेखानामपि परिचयोऽत्र प्रदत्तो लेखकेन ।]

The Purāṇic tradition is a very important and valuable source of Indian culture.The Purāṇic literature unfolds before us various facets of Indian religious tradition, philosophical thinking, political history, literary developments and cultural life at a comprehensive and rich level[1] . It may be accepted as an indisputable fact that the Purāṇas originated simultaneously with the Vedic tradition but the real development of the Purāṇic literature began only from the third-fourth century B. C. at the earliest[1a]. The development of the Purāṇas was inspired by the aim of the conservation of Brahmanical social values on one hand and inculcation of new ideals and elements of social change due to non-Brahmanical trends alongwith and side by side the development of Indian cultural ethos [2] It is a tritetruism to restate the fact that the Purāṇas are the ever-growing encyclopaedias of Indian culture. The uninterrupted stream of the development of the Purāṇas began as early as the 3rd-4th century B. C. and continued upto 14th-15th centuries A. D. and even later in which various traditions, cults and systems have contributed their shares of tribute.[3] Naturally, the history, politics and culture of India along with

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1. Winternitz, History of Indian Literature, vol. I, p. 529.
1a Hazra, R.C., *Studies in the Purānic Records on Hindu Ṛites and Customs*, Delhi (second Ed.), 1975, pp. 2-6.
2. *Ibid*, pp. 243-259.
3. Gyani, S.D., in Purāṇam, 1(2) pp. 215-219 and 2(1-2), pp. 68-75.

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their diverse trends and traits are well preserved in this comprehensive Purāṇic literature.

Generally, the number of the Purāṇas is accepted as eighteen but it is much more in reality. These Purāṇas are called the Mahāpurāṇas in order to distinguish this class from another similar category termed as the Upapurāṇas which are also traditionally eighteen in number, though again are more than eighteen in reality.[4] The Upapurāṇas are as important sources for Indian culture as the Mahāpurāṇas. In certain respects the importance of the Upapurāṇas are even greater than the Mahāpurāṇas. The reason for this appears to be the fact that there had been more additions in the Mahāpurāṇas than in the Upapurāṇas due to historic circumstances and as such the Mahāpurāṇs have more interpolations than those in the Upapurāṇas. Due to lesser popularity the Upapurāṇas were subjected to lesser additions and therefore lesser interpolations. As compared to the Mahāpurāṇas the Upapurāṇas have preserved better in their original form.[5] Naturally, this fact enhances the significance of the Upapurāṇas as sources of the Indian culture. Moreover, the Upapurāṇas are generally concerned in the main with a particular cult or sect and as such are better and more authentic instruments for reconstruction of Indian religious cults/sects as for example, the *Sāmba Purāṇa* is the main source for the Sun-cult. It is an irony of history that the importance of such a valuable and useful source of Indian tradition could not be given due attention till quite recently. There appears to be two factors for this state of affairs.[6] Firstly, the so-called Upapurāṇas were considered as inferior in comparison to the so-called the Mahāpurāṇas because the so-called Upapurāṇas were regarded only as sub-divisions of the Mahāpurāṇas, though these so-called Upapurāṇas call themselves as the Purāṇas. As in the case of the Mahāyāna and the Hinayāna. the *'Mahā'* and *'Upa'* titles in Purāṇas used by traditionalists did not give the Upapurāṇas their due importance. In the second place, the entire Upapurāṇa literature was not easily available till quite recently being in the manuscript form.[7] Many remained unpublished for long time and some of them are still unpublished. This fact has also been responsible for the neglect of this class of literature as

4. Hazra, R.C.The Upa Purāṇas, in *Annals of the Bhandarkar Oriental Research Institute*, vol. 21. 1940.
5. *Ibid* .
6. *Ibid*, and Hazra, R.C., *Studies in the Upa Purāṇas*, vol. I, Calcutta, 1958.
7. Ibid. cf. A. D. Pusalker, *Studies in the Epics and the Purāṇas*, Bombay, 1955, Introduction.

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sources of history by the scholars. Thus the title *'Upa'*, nonavailability of these Upapurāṇas and ignorance about them are factors for the contempt in which the Upapurāṇas had been held in the past.

Scholars [8] are of the view that the term '*Upa*' was not used in the sense of low or contempt in the case of Upapurāṇas. It may be recalled that the term '*Upa*' has been used in the sense of 'nearness' also as it has been done in the case of the 'Upaniṣads'.[9] The Purāṇas were characterized by five characteristics (*Pañcalakṣaṇa)* in the beginning which came to be enlarged to ten. [10] In this expanded list of ten features the discussion about religious sects became a permanent feature. In the Upapurāṇas this feature became the predominating chaacteristic at the cost of others features which were ignored. The result was that most of the Upa-purāṇas came to established as sectarian books. This fact also appears to be at the back of the feeling of contempt for the Upapurāṇas in the traditional circles. On account of their akinness to the Purāṇa tradition they were termed as the Upapurāṇas and not because they were lower in the Mahāpurāṇas.

The *Sāmba Purāṇa* is included in the list of the Upapurāṇas which is associated with the Indian Sun-sect. There are different lists of 18 Upapurāṇas in different sources but it is to be noted that the *Sāmba Purāṇa* figures in all the lists without exception [11]which indicates the antiquity and popularity of this Upapurāṇa. There is no doubt that there is a very vast literature on the Sun-worship but the position and status of the *Sāmba Purāṇa* is most unique vis-a-vis the Indian Sun-cult. The Sun-cult is mentioned in other Purāṇas also such as the *Bhaviṣya Purāṇa,* the *Skanda Purāṇa,* the *Mārkaṇḍeya Purāṇa,* the *Agni Purāṇa*.[12] Besides, there are other works connected with the sectarian Sun-worship such as the *Sūrya Purāṇa*, the *Saura Dharma*, the *Saura-Dharmottara,* the *Bhaviṣyottara*, the *Bhāskara Purāṇas* etc. Of these works of the Sun-sect none is available. The *Sāmba Purāṇa* is the only extant work of the variety associated with the Sun-sect. The *Sāmba Purāṇa* appears to be the original work of sectarian Sun-worship which has supplied material to other Purāṇas such as the *Bhaviṣya* and the *Brahma Purāṇas*..[13] It is not

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8. *Ibid.*
9. Radhakrishnan, S., *Indian Philosophy*, vol. I (now Rd.) 1989. p. 137, fn. 1.
10. Upadhyaya Baladeva, *Purāṇa Vimarṣa*, Varanasi, 2nd edn., 1978.
11. Hazra, R.C., *Studies in the Upa Purāṇas*, vol. I, Calcutta, 1958.
12. See Srivastava, V.C., *Sun-Worship in Ancient India*, Allahabad, 1972, pp.
13. Hazra, R.C., *The Sāmba Purāṇa through the Ages, in Journal of Asiatic Society Letters.* vol. 18 (2).

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disputed that the original *Bhavisya Purāṇa* may have been as old as the *Sāmba Purāṇa* but the addition and interpolations concerning sectarian Sun-cult in the *Bhaviṣya Purāṇa* must have been borrowed from the *Samba Purāṇa*. P. V. Kane[14] has expressed the opinion that different sections of the *Sāmba Purāṇa* were composed at different times and as such it is difficult to agree with R. C. Hazra[15] that the *Bhaviṣya Purāṇa* has been the borrower from the *Sāmba Purāṇa*. But this line of argument is not Justified because there is no Purāṇa which has not materials of different ages and as such if this logic is correct, no priority or source of borrowing could ever be established. If the dates of different sections of the *Sāmba purāṇa* could be established and the same is done in the case of the *Bhaviṣya Purāṇa* the primacy of the Sāmba Purāṇa or otherwise may be established.

Some prominent arguments in support of the thesis that the *Sāmba Purāṇa* has been the original source from which the *Bhaviṣya Purāṇa* borrowed materials associated with the Indian Sun-sect may be cited herewith. The *Matsya Purāṇa*. (53.61)[16] clearly states that when the Sāmba legend came to be incorporated in the *Bhaviṣya Purāṇa* it has already written in the *Sāmba Purāṇa* at that time and the *Sāmba Purāṇa* was already established as an independent Purāṇic text. According to the *Varāha* Purāṇa (Ch. 177)[17] the Sāmba made the famous Bhaviṣya *Purāṇa* as new which tends to show that the *Bhaviṣya Purāṇa* did not have the Sāmba legend originally and it was added later on.

Thirdly, it may be noted that the Bhaviṣya *Purāṇa* has 14000 *Ślokas* in its original form which was predominantly connected with the worship of Brahmā.[18] Naturally, there was no occasion to include the Sāmba legend in it. In due course of time it became a collection of some half a lakh *ślokas* due to incorporation of Sāmba and other legends.[19] It is worth notice that the Library of Asiatic Society, Bengal has a manuscript of the Bhaviṣya *Purāṇa* which has five purāṇas *Brahma, Vaisṇava, Śaiva, Tvastā and Pratisarga.*[20] This manuscript is much smaller than

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14. Kane, P.V., *History of Dharmaśāstra*, Bombay, vol .
15. Hazra, in *Journal of Asiatic Society, Letters*, vol. 18(2).
16. *Yatra Sāmbam purusa Kritya bhavisya'pi Kathānakam procyate tat punarloke Sāmbam etānmunivratah. Matsya Purāṇa*, 53.61.
17. *Varāha Purāṇa*, (Bibliotheca Ed.), Ch. 177.
18. Nāradīya *Purāṇa*, I. 100.
19. cf. *Bhaviṣya Purāṇa*, I. 104 b - 107 a.
20. No. 4500 see Shastri, H.P., *Asiatic Society Catalogue*, V 1928, 424-428, No. 7338.

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the published *Bhaviṣya Purāṇa* and does not include the Sāmba legend. The *Bhaviṣya Purāṇa* (1.93) includes many *ślokas* of Chapter 38 of the *Sāmba Purāṇa*. The legend of Sāmba is found at two places in the *Bhaviṣya Purāṇa* (Chs. 1.47 and 1.79) and there are differences in both accounts. It is obvious[21] that both accounts were not written by one author. The legend of Samjñā as found in the Bhaviṣya *Purāṇa* (Ch. 1.47) is similar in many respects to that of the *Sāmba Purāṇa* (Ch. 10. 10.) The Bhaviṣya *Purāṇa* starts taking *Ślokas* from the *Sāmba Purāṇa* from Chapter 1.52 which is a continuation of Chapter 1.51 whose narrator is Vāsudeva.Vāsudeva is introduced for the first time in it's Chapter 1.48. The Chapters 1.48 and 49 of the *Bhavisya Purāṇa* are full of Tantric influence but the original Chapters 1-16, 18-21, 24-38 and 46 of the *Śāmba Purāṇa* are free from the Tantric influence.[22] The *ślokas* incorporated in this section (Ch. 51-52) of the Bhaviṣya *Purāṇa* are from that section of the Śamba purāṇa which is not free from the Tantric influence. The natural conclusion is that the Chapters 51 and 52 of the Bhaviṣya *Purāṇa* have been written after the original portion of the *Sāmba Purāṇa*. Many *ślokas* of the Chapter 8 of the *Sāmba Purāṇa* are incorporated at three different places in the *Bhaviṣya Purāṇa*[23] which shows that the *Bhaviṣya Purāṇa* is indebted to the *Sāmba Purāṇa*. The Chapter 9 of the *Sāmba Purāṇa* gives the etymology and origin of the names of the Sun-god. The *Bhaviṣya Purāṇa* has taken the material from this Chapter but has not included portion of etymological origin of the names of the Sun-god. Most of the *ślokas* of Chapters 10 and 11 of the *Śamba Purāṇa* are included in the *Bhaviṣya Purāṇa* (Ch. 1.79) but no *śloka* of Chapters 11-12A of the *Sāmba Purāṇa* is found in the Bhaviṣya *Purāṇa*.

There are other evidences which go to show that the Bhaviṣya *Purāṇa* had been the borrower. The *Bhaviṣya Purāṇa* has taken many *ślokas* from the *Bṛihatsaṁhitā*[24] while no *śloka* of the *Śāmba Purāṇa* is found in the *Bṛihatsaṁhitā*.[25] The *Bhaviṣya Purāṇa* has included many *ślokas* of Chapters 8, 29 and 31 of the *Śāmba Purāṇa* which are associated with solar iconography. It shows that the *Śāmba* legend was taken by the *Bhaviṣya Purāṇa* from the *Sāmba Purāṇa* and the Chapter on solar iconography was expanded by the *Bhaviṣya Purāṇa* by taking material

21. Hazra, R.C. in *Journalof Asiatic Society*, Letters, vol. 18(2), p. 93.
22. *Ibid*.
23. *Ibid*, p. 94 for more arguments see Hazra, *op. cit.*, vol. 18(2).
24. *ibid*, p. 95.
25. *Ibid*, p. 96.

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from the *Bṛihatsaṁhitā*. The *Bhaviṣya Purāṇa* indicates towards the existence of the Śāmba *Purāṇa* in Chapterṣs- 1-66.[26] In Ch. 1.139 there are three subsections of the legend on the arrival of the Magas in which third section is directly connected with the first while the second is totally independent.[27] The second section is not traceable in the *Sāmba Purāṇa* while the first and third sections are found in the *Sāmba Purāṇa*.[28] These instances show that there is a strong probability that the *Sāmba Purāṇa* has been the original work on the Sun-sect from which the Bhaviṣya *Purāṇa* borrowed extensively.

The *Brahma Puraṇa* also appears to have borrowed from the Sāmba Purāṇa. Many Ślokas of the Brahma Purāṇa have been taken from the *Sāṃba Purāṇa*. For example we may find similarity in chapter 2a of the *Brahma Purāṇa* and the chapter 38 of the *Śamba Purāṇa*. These are similar to *ślokas* of chapter 1.80-82 and 93 of the *Bhaviṣya Purāṇa* though the similarity between the *Brahma Purāṇa* and the *Śāmba Purāṇa* is more marked in comparison to the *Bhaviṣya Purāṇa*.[29] There is some similarity between the *Skanda Purāṇa* (*Prabhāsa Khaṇḍa*) and the *Sāmba Purāṇa* but the similarity of the former with the *Bhaviṣya Purāṇa* is more marked as is the case with the legend of Durvāsā's curse on Sāmba.[30] The above synoptic review will leave no room for doubt that the *Sāmba Puṛāṇa* is the original work of the Sun-sect from which other Purāṇas like the *Bhaviṣya*, the *Brahma* and the *Skanda Purāṇas* have borrowed material on the Sun-cult. This view originally propounded by R.C. Hazra has not been accepted by P. V. Kane but it is to be noted with regret that Kane has not cared to give any argument in favour of his view.

The Sāmba Purāṇa like other Purāṇas is not a product of one author or one time.[31] It has been an ever growing work in which additions were made from time to time . As such one monolithic time-bracket can not be valid for this work. R. C. Hara has been the only authority so far on the date of the different chapters of this Purāṇa. According to him [32] there are two distinct parts of this Purāṇa. The first part consists of chapters I (excepting ślokas 17-25). 2-16, 18-21, 24-32, 34-38, 46 and 84. This

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26. *Ibid*, p. 97.
27. *Ibid*. 97.
28. *Ibid*, 98.
29. *Ibid*, 97.
30. Ibid.
31. Hazra, R.C., The *Sāmba Purāṇa* -A work of different Hands, ABORI, vol. 36, 1955.
32. Hazra, R.C., *JAS Letters*, vol. 18(2).

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appears to be the original portion of the *Sāmba Purāṇa*. According to him[33] there must have been more *ślokas* in the original portion but they are not available now. This original portion appears to have been composed between 500–800 A. D. particularly in its earlier period. According to him chapters 17, 20-23, may also be included in the category of original portion but they appear to have been composed after 950 A.D. Chapter 33 may have been composed between 700 A.D.–950 A.D. while Chapters 44-45 may be dated between 900-1050 A.D. Earlier J. N. Farquhar[34] has dated the *Sāmba Purāṇa* from 550 A. D. - 900 A. D. though he has not advanced any arguments in support of his view. H. Von Stietencron[35] has accepted the date suggested by Hazra but he has emphasised that the original portion of the Purāṇa must have been composed not later than the 5th century A.D.

The second portion of the *Sāmba Purāṇa* consists of chapters 39-43, 47-83 which appear to have been composed between 1200-1500 A.D. The second portion has many units like 39, 42-43, 47-52, 53-55 (upto *śloka* 97) and chapters 55 (from *śloka* 98 to 83). C.D. Pandey[36] has tried to fix the date of the original portion of the *Sāmba Purāṇa* after 550 A. D. on the basis of the exclusion of Sāmba from the Chaturvyūhas but it is very difficult to fix the date for this event and as such it is not a safe indicator for forwarding or preceding the date of the composition of the Purāṇa. The fact that the *Matsya Purāṇa* (53/61) vouchsafes for the independent existence of the *Sāmba Purāṇa* is indicative of the 5th century A.D. date for this Purāṇa (original form). It may be mentioned that it was the Gupta period which was responsible for the revival of Hinduism and literary renaissance including the formation of the rich Purāṇa literature[37] As such it is safe to fix the 5th century A.D. as the probable period for the original compilation of the *Sāmba Purāṇa*. It may be noted here that the Magianised form of Sun-worship became popular in the early centuries of the Christian era and the Magas came to be included in Indian

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33. *Ibid.*
34. Farquhar, J.N., *An Outline of the Religious Literature of India*, Oxford University Press, 1920, p. 205.
35. Stietencron Henrich Von, *Indischea Sonnenpriester: Sāmba und die Sākadvīpīya Brāhmaṇa, Wiesbaden,* 1966 (in German).
36. Pandey, C.D., Śāmba Purāṇa Kā Sānskritika Adhyayana, Allahabad, 1986. (in Hindi), p. 44.
37. Majumdar, R.C., (ed.). *The Classical Age,*, Bombay (third Ed.) 1970, p. xix.

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society among the Brāhmanas though of inferior status in the Gupta period[38]. This is the well-known subject matter of the *Sāmba-Purāṇa*. It is very natural for the Indian tradition to recognize and incorporate this new popular form of the Sun-cult in the classical religious tradition of India and the *Sāmba Purāṇa* appears to be the result of this well established practice of assimilation of Indian culture and tradition.

It appears that the original *Sāmba Purāṇa* was composed in Punjab while the later portion as discussed above may have been associated with Orissa[39]. These portions were composed at different times and at different places. It may be seen from the fact that the original portion of the *Sāmba Purāṇa* is found incorporated in the *Bhaviṣya Purāṇa* while not a single *śloka* of the second portion is traceable in the Bhaviṣya Purāṇa. The first portion is associated with Mitravana near Chandrabhāgā river in Punjab while the second portion is connected with Mitravana on sea-shore which can be identified with Konark of Orissa[40]. The place of the Sun-worship in the original portion is known as Mitravana while in the second portion it is known as Tapovana, Sūrya Kānana, Ravikshetra and Śūryakshetra. It is relevant to point out that Konark has been called as Ravikshetra /Sūryakshetra[41]. In the first portion it is said that it was Sāmba who installed the image of Sun in Mitravana while in the later portion it is the public which is held responsible for the installation of the Sun-image which emerged from the ocean.[41] Thus the second portion is definitely associated with Orissa. It is to be noted that Konark in Orissa gives monumental evidence of the Tantrik form of the Sun-cult and it is not a coincidence that the later portion of the *Sāmba Purāṇa* is devoted to Tantrik form of the Sun-worship[42].

The *Sāmba Purāṇa* has some manuscripts but all of them are almost contemporary and belong to the 19th century or even later[43]. India Office, London Library has two manuscripts (Nos. 3619 and 3620 of Eggeling's catalogue)[44]. Both of them are similar. They resemble with manuscripts of this Purāṇa in the Libraries of the Asiatic Society, Bengal, calcutta and Sanskrit College, Calcutta. But there are some significant

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38. Srivastava, V.C., *Sun-Worship in Ancient India*, Allahabad, 1972, p.
39. Hazra, R. C., ABORI, vol. 36, p. 79.
40. *Ibid.*
41. *Sāmba Purāna*, 43.6, 43.46, 43.50.
42. *Ibid.*
43. Srivastava, V. C. (tr) Sāmba Purāṇa, Allahabad, 1975, pp. 9-13.
44. Eggeling, J., *A Descriptive Catalogue of the Sanskrit Manuscripts in the Library of India Office*, London, Vol, 6, 1944.

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differences also in them as the word Bhojaka does not occur in India office Library manuscripts while it does occur in Asiatic Society, Bengal, Calcutta Manuscripts.[45] These manuscripts resemble the printed edition of this Purāṇa from Venkatesvara Press, Bombay except that there is difference in chapters. The Manuscripts of India Office Library has only 70 chapters while Venkatesvara edition printed earlier has 84 chapters. The reason for this difference is not that the material is less in manuscripts but is due to the fact that printed edition has expanded one chapter of the manuscript into many chapters. For example, chapter I of the manuscript has been expanded into chapters I and II in the printed section. Likewise chapter 48 of the manuscript has been expanded into five chapters 48-52 in the printed edition. After chapter 48 there are 22 sub-sections termed as Paṭala and all these have been placed under the title *jñānottara*. The last section of this *jñānottara* is chapter 84 of the printed edition. Last śloka of the manuscript is similar to that of the manuscript of Calcutta Sanskrit College.

The Library of Asiatic Society Bengal has four manuscripts of the *Śāmba Purāṇa*[46]. Pt. Har Prasad Shastri includes them under Nos. 4091, 4092, 4093 and 4094 of his Catalogue of Asiatic Society, vol. V Calcutta 1928. Manuscript No. 4091 has 111 folios of $11\frac{3}{4}$"x $5\frac{3}{4}$". Every page on every folio has 13 lines. It has 2886 ślokas in all. The script is Nagar. To a large extent it is similar to manuscript No. 3619 of India Office Library, London though the second śloka of India Office Library-*Timira Kiri Kirātah* is not available in this manuscript. This manuscript ends with chapter 81 and a portion of chapter 82 of the printed edition. Some portions of chapter 82 and chapter 83 of the printed edition are not available in this manuscript. Following *śloka* is found before *Puṣpikā* in the manuscript:[47]

चतुष्टं साधयोल्तित्यं ऐकैस्य पृथक् पृथक् ।
क्षुरकादि शलाकान्तां मार्गान्तश्चैव साधकः ॥

In this manuscript the name of the Purāṇa is always mentioned as '*Sāmba Purāṇa*'. The second manuscript of this Library No. 4092 has 88

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45. See V. C. Srivastava, two Distinct Groups of Indian Sun-priests in *Puranam*, vol. xxx No. 2, pp. 111-1112.
46. Shashtri, H. P., *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the care of Asiatic Society Bengal*, Calcutta, vol. V. 1928.
47. Shashtri, P.P.S., *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Sarfoji Mahal Library*, Tanjore, Srirangam, 1932, cf. A. C. Burnell, *A Classified Index to the Sanskrit Manuscripts in the Palace at Tanjore*, London, 1880.

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folios of 12" x $4\frac{1}{2}$" size, 13 lines are found on every page. Total *ślokas* are 3200. The script is Maithila. It is dated in Saka era 1764. It is similar to manuscripts of India Office Library, London. There are 75 chapters whose last chapter is chapter 84 of the printed edition. In spite of difference in chapterization it is similar to the printed edition from the point of view of the subject matter. Pt. Badri Narain Mishra of Daulatganj Chapra (Bihar) is the Scribe of this manuscript. Chapters 52-74 in this manuscript has been included under *jnānottara*. The manuscript is incomplete. It ends with the following *sloka:*

अष्टादशपुराणानां श्रवणे यत् फलं भवेत् ।
तत्फलं साम्वोप्नोति सत्यं सत्यं वदामित ।।

The manuscript No. 4093 of this Library has 100 folios of $12\frac{1}{2}$" x 6" size. Every page has 12-14 lines. The script is Nagar. It is dated in Vikrama era 1930. The manuscript has 83 chapters only and is similar to that of the Library manuscript No. 3619. It begins with the śloka

तिमिर किर किरातः...।

and ends with following *śloka:*

एतत सर्वं समाख्यातं भास्करेण महात्मना ।
पृच्छतो मम शाम्बो हि स पुण्येन महीतले ।।
I

It Scribe is Pt. Chitra Sena Mishra.

The fourth manuscript of Asiatic Society, Bengal is No. 4094 and has only 7 chapters which has been named as *Śākadvīpī dvijarāja Māhātmya*. It has only 7 folios of 7" x 4" size and there are 8-10 lines on every page. The script is Nagar. and its date is Vikram era 1879. It is complete in itself. It starts with the following *śloka:*

मेघाच्छन्नो यदा सूर्य्यः श्राद्धादौ यज्ञ कर्मणि ।
शाकद्वीपी द्विजस्तेम स्थापनीयः प्रयत्नतः ।।
शाकद्वीपी द्विजो यत्र तत्र सूर्य्यो न संशयः ।
सूर्य्योर्ग्नि ब्राह्मणो यत्र तत्र यज्ञादिकं क्रिया ।।

and ends with the following *śloka*:

इति श्री शाम्बपुराणे शाकद्वीपिद्विजराज
महात्मयं नाम.. सप्तमोध्यायः ।

Saraswati Mahal Library of Tanjore Maharaja Sarfoji has a manuscript of the Sāmba Purāṇa No. 10584 of the Catalogue of P.P.S.

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Sastri which is the same as No. 16300 of the Catalogue of Burnell. It has 193 pages, 79 folios of $13\frac{1}{2}$"x $6\frac{1}{2}$" size.

Every page has 13 lines. Its script is Devanāgarī. It begins with the Following *śloka:*

श्रीगणेशाय नमः

नमस्सवित्रे जगदेक चक्षुषे ।
जगत् प्रसूति स्थिति नाश हेतवे ॥
त्रयमियाय त्रिगुणात्मधारिणे ।
विरञ्चि नारायण शंकरात्मने ॥
तिमिर किर...रातः प्रत्यहं स प्रभातः
कमल विमल बन्धुः पुण्य कारुण्य सिन्धुः
भुवन भवन द्वीपः कृष्ट्यामप्रतीपः
सुर मुनि कृतसेवः पातु वो भानुदेवा ॥

and ends with the following *śloka:-*

करुण विमलमूर्तिः धातु पाप प्रपंचः ।
वलित सकल भोगो पाति लोकं च विष्णोः ।

Keith[48] has also mentioned about a manuscript of the *Sāmba Purāṇa* preserved in India Office Library under No. 6836. Its script is Grantha. It is of 18th century A.D. Every line has 9 and 6 Charaṇas. It may be referred to as a portion of Sarodhadhāra. It begins with Chapter 77 with following *śloka*:

सांबो (प) पुराणो अगस्त्यं प्रति परमेश्वरः ।
चर्तुविधिं तु सन्यासो विद्यते वृत्ति भेदतः ॥

Folio 77B is like this:

"इति सांबो पुराण सारोद्धारे द्वितीयऽध्यायः ।"

It ends with following *śloka:*

कारणात् भिन्न प्रपन्चस्सत्य इति ब्रूमः ।
वाचारम्भ श्रुत्वा मृतघट दृष्टान्तेन निवर्तनीयः ॥

It has nothing to do with the manuscript No. 3619 of Eggeling. This manuscript is full of errors.

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48. Keith, A. B., *Catalogue of the Sanskrit and Prakrit manuscripts in the Library of India Office*, vol. 2 (Parts 1-2), Oxford, 1935.

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Sanskrit College, Calcutta Library has a manuscript of the *Sāmba Purāṇa* which is numbered 214 in the Catalogue of Sastri and Gui[49]. It is named here as Sāmba Purāna. It has pages of 12" x 6" on local paper. It has 3500 *ślokas.* The manuscript is complete. The date is not known. It begins with the following *śloka:*

श्रीगणेशाय नमः । श्री सरस्वत्यै नमः । ओं नमः सूर्याय ।
नमः सवित्रे जगदेकचक्षुषे जगतप्रसूति स्थिति नाश हेतवे ।
त्रयीमयाय त्रिगुणात्म धारिणे विरंचि नारायणा शंकरात्मने नमः ।

and ends with the following *śloka:*

करुणविमल मूर्ति धूत पाप प्राचण्डो
वलित सकल भोग्यो याति लोकं च विष्णोः ।"

Sanskrit College Banaras has also preserved a manuscript of the *Śāmba Purāṇa.* The Catalogue of Pt. Gopinath Kaviraja[50] contains details of this manuscript.

Recently Pt. Ganganath Jha Sanskrit Vidyapith, Allahabad has acquired a manuscript of the Sāmba Purāṇa[51] from Pt. Baldeva of Brahman Toli, Sahasarama, Rohtas, Bihar. Its Scribe is Nand Singh. The date is Vikrama Era 1897. There are 49 chapters and 2 *Paṭalas.* The remaining matter has been included under *Jñānottara.* It begins with

ॐ नमः सवित्र जगदेक चक्षुषे
जगत्प्रसूतिस्थितिनाशहेतवे.
त्रयीमयाय त्रिगुणात्मधारिणे ।
विरञ्चि नारायण शंकरात्मने ।

and end -s with

ज्ञानेन केवलेनास्य योगेनापि च भावयेत् ।
कर्माणि प्राकृते वापि क्वचित् प्रायं सुशास्त्रतः ।।

Venkateswara Press, Bombay published on a printed edition of the Purāṇa in 1899 on the basis of one manuscript and it is full of mistakes. Recently another printed edition of this Purāṇa has been published by Chaukhamba Press, Varanasi which is again based on one manuscript

49. Sastri and Gui, *A Descriptive Catalogue of the Sanskrit Manuscripts in the Library of Sanskrit College*, Calcutta, 1902.
50. Kaviraj Gopinath, *A Catalogue of Sanskrit Manuscripts in Government Sanskrit College Library,* Saraswati Bhawan, Varanasi, (Pt. I), 1918-30.
51. Its number is 16413, See C. D. Pandey, *op. cit*., Allahabad, 1986, 23.

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and is full of errors. There is so far no critical edition of the Purāṇa which has led to many wrong premises such as that of H. Von Stietencron[52] on Magas and Bhojakas. There is particularly no exclusive work on a critical analysis of this Purāṇa except the work of Dr. C.D. Pandey, Allahabad in Hindi [53] and in spite of his best efforts many points of significance revealed by this Purāṇa remain undiscussed or partially uncovered such as the metaphysical foundations of the Sun-cult, the theory of two distinct groups of Indian Sun-priests, the real nature of the Tantric impact on Sun-cult, the survival and change in the Indian tradition of the Sun-cult and many other issues.

52. Stietencron H. Von, *op. cit*.
53. *Samba Purana Ka Sanskritik Adhyayana*, Allahabad, 1986.
Various articles by V.C. Srivastava have taken up these points in *Purāṇam*, xxx(2) 1988, pp. 109-120, xxix, No. 2, 1987 pp. 166-184.

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MACRO-MICRO COSMIC RELATIONSHIP IN THE MAHĀPURĀṆA-S

By

DR. (SMT.) A.B. BAKRE

[पुराणेषु विविधदार्शनिकसिद्धान्तामेकत्र समाहारः समन्वयश्च वर्तते । अत्र विदुष्या लेखिकया प्रतिपादितं यत् पुराणेषु यल्लिङ्गमूर्तिपूजादिविधानं वर्तते तत् महतो विश्वस्यैव प्रतीक मस्ति । 'पुराणेषु एकतो सामान्यजनोपयोगि विवरणं वर्तते अन्यतो गूढदार्शनिक-सिद्धान्तानामपि विवरणमुपलभ्यते । एषा सृष्टिः तत्सूक्ष्मतत्त्वस्यैव महती अभिव्यक्ति-रस्ति ।]

Macrocosm and microcosm are philosophical terms referring respectively to the world as a whole and to some part, usually a man as a model or epitome of it.[1] The word cosmos can mean order as well as world or world order.[2] Macro and micro cosmic relationship is a mirroring relationship between the world as a whole and a man as its part. The concept of this relationship can be studied from two different points of view, viz. (i) rational or scientific and (ii) philosophical. Interestingly, the *purāṇa*–s do contain accounts of many cosmic details. Thus, the *purāṇa*-s describe Jambudvīpa, Bhuvanavinyāsa, Plakṣadvīpa, Bhārata-varṣa etc. which contain various details pertaining to the cosmos such as various territories and inhabitants thereof, the mountains, rivers flora and fauna of nether regions, movements of luminaries such as stars, planets and constellations, position of the polar star.[3] They deal with the topic of the threefold division of the world into the earth (bhūḥ), intermediary region (*bhuvaḥ*) and the heaven, their expanse[4] or the division of the world into three regions, the upper one having their subdivisions in the form of Śatyaloka, Tapoloka, Maharloka, Svarloka, Bhavanaloka, the middling one in the form of the earth consisting of the oceans, rivers, mountains[5] and the lower region consisting of Atala, Vitala, Sutala, Rasātala, Mahātala and Pātāla as their subdivisions[6] or they speak of threefold creation in the form of animal world (*tiryaksrotas*), gods

1. Levi Donald, *Encyclopaedia* of *Philosophy*, Vols 5 & 6 Macmillan Pub. Co., Inc & The Free Press Reprinted. 1972, first published in 1967, p. 121.
2. Long Charles, *Encyclopaedia* of *Religion and Ethics,* Macmillan Pub. Co., Vol.4, New York 1987.
3. *Brahmāṇda Purāṇa* 2, also *Kūrma Purāṇa* I. 48, 49, *Viṣṇu Purāṇa* I. 48, 49.
4. *Viṣṇu Purāṇa* II. 7
5. *Ibid.* II. 7.3 cd
6. *Brahmāṇḍa Purāṇa* II. 20, also *Nārada Purāṇa* III. 37-39, *Viṣṇu Purāṇa* II.5

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(*ūrdhvasrotas*) and human beings (*arvāksrotas*)[7] and present the details of the extent of earth, intermediary region[8] of the distance of Sūryamaṇḍala, Chandramaṇḍala, Nakṣatramaṇḍala from the earth.[9] They describe the locations of Budha, Śukra Mars with reference to their distance from the Earth.[10] However, cosmos is said to have been governed by Brahma.[11] Scripture (*āgama*) is considered to be one of the means to have its knowledge.[12] Moreover, it is specifically stated that logic or reasoning cannot be the means to know it[13] and since only supernatural element creates it, those with the supernatural intellect are believed to be knowing its secret.[14] Such statements indicate that these details are fictitious concoctions of human mind and not the observational reports of the scientists or astronomers.

That is why, here the light will be thrown on the nature of macro micro cosmic relationship as reflected in the *Mahāpurāṇa*-s from purely philosophical point of view.

The *sarga* portions of the *Mahāpurāṇa*-s present various creation-accounts that deal with the nature of the cause of the universe and the process of creation and dissolution of the world. If the cause stated therein can be considered to be micro, the effect in the form of the universe is macro and the macro-micro cosmic relationship is the relationship between the cause of the universe and the world. While dealing with it, the composers of the *purāṇa*-s are seen to be compiling various widely accepted philosophical doctrines and beliefs that were popular in and before the puranic age and they synthesijed then in their works.

Synthesis of various systems of philosophy

Thus, the *Brahmānda* P. considers Brahman to be the cause of the world whose description is fully in consonance with the fundamental doctrine of the Vedānta. Brahman is neither produced, nor does it perish. It is the merging place. It pervades the entire universe. During the state of equilibrium, the cause is unmanifest. Pradhāna was the cause and Kṣetrajña presided over it. Equilibrium got disturbed. The great principle

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7. *Varāha Purāṇa* II. 31-34
8. *Viṣṇu Purāṇa* II. 7.4.
   यावत्प्रमाणा पृथिवी विस्तारपरिमण्डलात् ।
   नभस्तावत्प्रमाणं वै व्यासमण्डलतो द्विज ॥
9. *Ibid* II. 7.5
10. *Ibid* II . 7.6.8.
11. *Brahmaṇḍa Purāṇa* I.2.21-24
12. *Ibid* I.2.21.151.
13. *Vāyu Purāṇa* 34.8. ab
    अचिंत्याः खलु ये भावा न तांस्तर्केण भावयेत् ।
14. *Matsya Purāṇa* 4.3. ab, 4 cd

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(*mahat*) was evolved. The Sattva, Rajas and Tamas brought forth Brahma.[15] It is needless to state that here the monistic doctrine of the Vedānta is harmoniously blended with the doctrine of the Sāṅkhyavādins.[16]

The description of the process of dissolution of the universe presented in this *purāṇa* shows that the principles of the *paramāṇukāranavāda* of the *Vaiśesika*-s have been incorporated in it. As per this account, at the time of dissolution, the unmanifest (*avyakta*) swallows up the manifest universe. The gross and subtle elements are annihilated. The earth is transformed into the state of water. Taste (*rasa*) that is the quality of water gets merged into the fiery element (*jyotiḥ*).Fire evaporates water. The whole world is filled with flames. Then the wind element (Vāyu) swallows up colour or form (rūpa). The fiery element (*tejas*) is destroyed by the blowing wind. *Tejas,* thereupon, gets merged into *Vāyu*. Vāyu merges in the Ether (Ākāśa) which swallows up the quality of *Vāyu* . *vāyu* then calms down and Ether whicn is devoid of *rūpa, rasa, gandha, sparśa* but having *Ṣabdatanmātra* as its essence remains behind. Everything is filled with sounds and the great element shines, after which the Cosmic Ego (*ahamkāra)* swallows the quality of *śabda*. All the elements (*bhūta-s*) and the sense-organs (*indriya)* are merged into the equilibrium of *guṇa-s.*[17] Thereafter the principles of Vaiśeṣika system have been harmoniously blended with those of the Sāṅkhyavādins.

The *Agni purāṇa* has incorporated the principles of Vedānta doctrine, so much so that the Upanisadic *Mahāvākya* -s such as 'The self is Brahman (*ayam ātmā Brahma*), you are that (*tat tvam asi)* are quoted in it.[18]. The description of the state prior to the creation of the universe in the *Kūrma Purāṇa* expresses the philosophical thought in the *Nāsadīya sūkta* of the *Ṛgveda* (Rv.X, 129)[19] The creation account of the *Bhaviṣya Purāṇa* shows the impact of the *māyāvāda* of Śankarācarya when it states that cause- which is micro is only one but it appears to be

15. *Brahmāṇḍa Purāṇa* I.3.10-24
16. *Sāṁkhyapravacanasūtra* I.61
सत्त्वरजस्तमसां साम्यावस्थितिः प्रकृतेर्महान् महतोऽहंकारोऽहंकरात् पञ्च तन्मात्राणि......
17. *Brahmāṇḍa Purāṇa* III. 4.2.ff III. 4.2. ff
18. *Agni Purāṇa* 377. 1cd
अयमात्मा परं ब्रह्म अहमस्मीत्युच्यते ॥
Also *Agni Purāṇa* 377.23 ab
अयमात्मा परं ब्रह्म तद्ब्रह्म त्वमसीति च ।
19. *Ibid* 377. 16 ab
न सन्नासन्नसदसदेतत्सावयवं न तत् ।

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many.[20] Following the same principles, the Brahmavaivarta Purāṇa states that the twofold mundance existence is unreal like to bubble of water or dream and it is the cause of infatuation.[21]

Ardhanārīnaṭeśvarasiddhānta

Accoirding to the *Brahmavaivarta Purāṇa,* Śrikṛṣṇa is the creator (viz. micro cause). Rādhā of constituting the left half is said to have been born of him and Rādhā and Kṛṣṇa are like Prakṛti and Puruṣa who unitedly create the universe.[22] From woredly point of view, macro-micro relationship is explained on the basis of the universal phenomenon of the mating of male with female (*maithunī sṛṣṭi*) bringing about creation and from spiritual point of view, Rādhā is Kṛṣṇa's power and the mere utterance of the word Rādhā is said to be enabling the aspirants to achieve salvation.

The author of the *Bhāgavata Purāṇa* has synthesized the Vedānta and Sāṅkhya systems with that of the Yoga. According to him, Nārāyaṇa is the first highest Puruṣa (i.e. the micro cause) who is beginningless, endless, changeless and perfect.[23] Although Nārāyaṇa is the name of the first personified being, he is described as attributeless (*nirguṇa*). The (macro) world is said to have rested on the glorious Nārāyaṇa, i.e. the micro cause[24] and the eightfold path of *yoga* (*aṣṭānga-yoga*) is considered to be the means which enables the aspirant to reach (micro) cause and achieve salvation. In full agreement with the exposition of Patāñjali, fixed attention (*dhāraṇā*), withdrawal of senses (*pratyāhāra*), steadiness of mind, meditaion are considered to be the means with which the aspirant can unite with the micro cause.[25] The accounts of creation and dissolution stated above are representative in nature. Similar accounts are found in the other *purāñas.*

Concepts of Personification and Trinity of Gods

The knowledge of the absolute reality viz. the micro cause was considered to be the means to an end and the end was to have the

20. *Bhaviṣya Purāṇa* I.2.8
21. *Brahmavaivarta Purāṇa* IV. 78. 17
    जलबुद्बुदवत्सर्वं संसारं सचराचरम् ।
    प्रभाते स्वप्नवन्मिथ्या मोहकारणमेव च ॥
22. *Ibid* II. 67. 73
23. *Bhāgavata Purāṇa* II. 6. 38-39
24. *Ibid* II. 6.30 ab
    नारायणे भगवति तदिदं विश्वमाहितम् ।
25. *Ibid* III 28. 31-36

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knowledge of it, to reach it and to achieve the Highest Bliss of Final Beatitude. Knowing very well that human mind has its own limitations, and it is always bound by forms and having realised that painful indeed is the effort of those who concentrate their attention on the abstract, unmanifest micro cause,[26] the composers of the *Purāṇa*-s advocated adoration of concrete, personified deities as a simple means to reach them which will finally enable the aspirants to reach the micro absolute cause.[27] Similarly, having realised that imperceptible abstract micro cause is beyound the reach of the masses, and having known that the act of creation necessarily involves the acts of preservation and dissolution, the composers of the *purāṇa* -s developed the concept of the trinity of Gods, viz. Brahmā. Viṣṇu and Śiva. Brahmā was the creator, Viṣṇu was the preserver and Rudra Śiva or Śiva was the dissolver.[28] Mere difference in name (*sanjnābheda*) is responsible for the difference in forms. These three were related with the three *guṇa*-s of the Sāṁkhya system. The universal spirit dominated by *rajuguṇa* was Brahmā, when dominated by *sattvaguṇa,* he is Viṣṇu and when dominated by *tamoguṇa,* he is Śiva.[29] According to the true theory, however, in fact they are the same.[30]

The concept of Liṅga in the Purāṇa-s

The concept of *liṅga* is another distinct feature of the Purāṇic religio-philosophical doctrine. *Linga* means sign and it symbolically represents Śiva who is the supreme Reality devoid of any form, colour amd smell[31] and who pervades the entire cosmos.[32] *Linga* is *linga* worth the name because the whole universe gets dissolved in it.[33] Śiva through his *linga*

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26. *Bhagavadgītā* XII.5
क्लेशोऽधिकतरस्तेषावामव्यक्तासक्तचेतसाम् ।
27. *Brahmavaivarta Purāṇa* I.3. 3-5
Also, *Garuda Purāṇa* 22. 1 ab
शिवार्चनं मुक्ति ······कारकम् ।
28. *Skanda Purāṇa* I.1.7.6. also *Kūrma Purāṇa* I.26.99
29. *Garuḍa Purāṇa* III.4.4. cd 5-6,8
30. *Padma Purāṇa* VI. 82. 30 also *Garuḍa Purāṇa* III. 4.9
31. *Linga* Purāvṇa I. 3. 2. cd, 3ab
गन्धवर्ण रसैर्हीनं शब्दस्पर्शादिवर्जितम् ।
अगुणं ध्रुवमक्षय्यमलिङ्ग शिवलक्षणम् ॥
32. *Skanda Purāṇa* I. 1. 7. 4. ab
त्वया लिङ्गस्वरूपेण व्याप्तमेतज्जगत्त्रयम् ।
33. *Ibid* I. 1. 6. 29 cd, 30 ab
यस्माल्लीनं जगत्सर्वं तस्मिंल्लिगे महात्मनः ॥
लयनात् लिङ्गमित्येवं प्रवदन्ति मनीषिणः ।

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form was believed to be sustaining the world.[34] *Linga* being the symbol of Śiva, the worship of *linga* was the same as the worship of Śiva , which, it was believed, enabled the aspirants to achieve salvation.[35] According to Bhandarkar R.G., the element of *liṅga* worship might have crept in early enough among ordinary people who were in close contact with uncivilized tribes and gradually it was spread among higher classes as well.[36] Although Bhandarkar's inference could just be a surmise, and nothing can be definitely stated regarding the origin of *liṅga* worship, it is certain that *liṅga* worship was in vogue before the Puranic age. It was found to be adoptable as a simpler and easier way of worshipping the divinity and the *purāṇa*-s incorporated it in their works in order to appeal to and attract the masses. *Liṅga* was a micro symbol of micro divinity Ṣiva that was responsible for the phenomenon of creation-dissolution of the world.

Idol Worship

A history of mankind throws light on the fact that man was aware of the importance of natural powers. He started adoring them through symbols such as stones, trees, rivers etc. The concept of symbolic deification later on culminated into the personification of these deities in human form and worshipping them in the form of idols. Like *liṅga* , an idol too, a stone-idol, clay-idol, wood-idol or gold-idol[37] is a micro symbol of a micro divinity representing the macro world. Knowing the importance of the practice of idol worship as a simple means of approaching the micro cause the *purāṇa*-s continued the same tradition of worshipping it.

Conclusion

Winternitz held that the *purāṇa*-s were the sacred books of the second grade and the narrations of bards meant only for women and śūdra-s.[38] If so, it is necessary to investigate the facts which induced the composers of the *purāṇa*-s to incorporate the accounts dealing with macro-micro cosmic

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34. *Ibid* I. 3. 6. 52 ab
35. *Padma Purāṇa* V. 109 72
36. Bhandarkar R.G, *Vaiṣṇavism, Śaivism and Minor Religious Systems* , Oxford University Press, Bombay, 1913, pp. 114-115
37. *Matsya Purāṇa* 266.68 ab, 267.1 also, *Brahma Purāṇa* 47.41ff, *Agni Purāṇa* 38.34.
38. Winternitz M. "Purāṇas and their position in Indian Literature", *History of Indian Literature,* Vol. I, Delhi pp. 577-578.

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relationship which being philosophical and metaphysical in nature are primarily meant for the elite, the intelligentsia and not the masses.

Philosophy aims at finding out metaphysical truth which forms the source of religion. The sphere of philosophy is that of abstract metaphysical ideas which in their turn culminate into actual practices and form the sphere of religion. Philosophy, thus, forms an integral part of religion. It is vitally associated with religion. From historical point of view, the study of religion indicates that like any other social phenomenon it has its roots in the past and it shapes the future. When the phenomenon of religion is studied from sociological point of view, one knows that it can be studied in the light of the concept of social change. It is a ptoduct of changing social circumstances. When society is stable, it need not undergo any change. But in the period of rapid transition, the existing ideas do not serve its needs.[39]

Change is inevitable. The purāṇic contents throwing light on macro-micro cosmic relationship forming part of the purāṇic religion shows these trends. On the one hand, it is seen to be continuing the earlier monistic traits of the Upaniṣadic period and on the other hand, by assimilating the views of various systems of philosophy that were popular in those days and by synthesizing them all with the doctine of absolute monism and the concept of personification, they gave a new turn to the old principles in order to attract the masses. The composers of the *purāṇa*-s tried to wean away large sections of society from the new offshoots of Hinduism, i.e. Jainism and Buddhism.

In conclusion it can be said that the change in the nature of macro-micro cosmic relationship was the need of the time and the same was very ably met with by the composers of the *purāṇa*-s.

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39. More details Shah A.B. Somaiyya Publication, Bombay, 1981, p. 14 ff.

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वासिष्ठलिङ्गपुराणस्य विषयक्रमः

डा. गङ्गासागररायः

[The Vāsiṣṭha Linga Upapurāṇa is an unpublished Purāṇa and included in the most of the lists of the Upapurāṇas. It's other names are Māheśvara or Māheśa and Vāsiṣṭha Laiṅga Purāṇa. This Purāṇa is critically edited and is ready for publication. Some chapters of it are printed in this issue of 'Purāṇa' Bulletin. For the benefit of readers its contents are being given here.]

[अद्यावधि अप्रकाशितस्य वासिष्ठलिङ्गोपपुराणस्य विषयानुक्रमः अत्र प्रदीयते । अस्योपपुराणस्य माहेश्वरपुराणम् माहेशपुराणम्, वासिष्ठलैङ्गपुराणं च अपराणि नामानि प्राप्यन्ते । शैवमतप्रधानस्यास्योपपुराणस्य पाठसमीक्षितं संस्करणं प्रकाशनार्थं सज्जं वर्तते । केचन अध्याया:'पुराणम्' पत्रिकाया अस्मिन्नेवाङ्के मुद्रिताः सन्ति ।]

प्रथमोध्यायः (श्लोकाः ३६)

वसिष्ठस्य कैलासोपरि शङ्करदर्शनार्थं तपश्चरणम् । वायुभक्षपरेण पञ्चाग्निसेवनपरेण वसिष्ठेन दिव्यं वर्षसहस्रं पञ्चाक्षरमन्त्रस्य जपः (१-३) वसिष्ठस्य तपश्चर्यया प्रीतो भगवान् शिवः प्रथमं ज्योतिर्लिङ्गेन पुनश्च दक्षिणामूर्तिरूपेण प्रादुर्बभूव । शिवस्य विशदं रूपवर्णनम् (४-१४); प्रणतं वसिष्ठं प्रति तपश्चरणकारणस्य जिज्ञासा अभीष्टान् वरान् प्रदातुं घोषणा च (१५-१८); वसिष्ठस्य शिवं प्रति प्रश्नाः–(१) जगतः किं कारणम्, (२) जगतः कोऽधिष्ठाता, (३) कः संबंधः, (४) सर्वं जगत् कथं चेतनाचेतनात्मकं (५) किं परतरं तत्त्वं (६) परतरस्य तत्त्वस्य किं लक्षणं का वा मूर्तिः (७) का मुक्तिः (८) कस्य मुक्तिः (९) बन्धः कः (१०) मोक्षस्य किं लक्षणम् (११) देवस्य कानि प्रियाणि स्थानानि (१२) कीदृशो धर्मो भवेत् (१३) कीदृशः धर्म उच्यते (१३) किं प्रमाणं (१४) कथं महेश्वरः पूज्यः (१५) अस्य कः पूजाविशेषः (१६) कः फलभेदः (१७) किं भस्म उक्तम् (१८) केन भस्म इति कीर्तितम् (१९) तत् कतिविधं प्रोक्तं (२०) केषां धार्यम् (२१) केन मन्त्रेण तत् धार्यम् (२२) कीदृशं धारणं प्रोक्तम् (२३) धारणा कीदृशी मता (२४) धारणस्य किं फलम् (२५) कुत्र रुद्राक्षधारणं प्रोक्तं (२६) केन मन्त्रेण कया भावनया च, केषां धार्यम्, धारणस्य किं फलम् (२७) ब्राह्मणैर्नित्यं किं जप्यम् केन प्रकरेण जपः, पुरश्चर्या कीदृशी, जपस्य किं फलम् प्राप्यते (२८) वर्णाश्रमाचारः कथं

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प्रोक्तः (२९) युगधर्माः कथं प्रोक्ताः (३०) भगवान् नीललोहितः कथं दारुवनं प्राप्तः–तत्र मुनिभिः किं कृतं; देवदेवेन किं कृतम् (३१) किमर्थं शंकरः दारुवनं गतो मुनिभ्यः किमुक्तम् (३२) ब्रह्मा कथं ऋभुं पुत्रं जनयामासं (३३) ऋभुः निदाघाय कथं ब्रह्म उपदिष्टवान् (३३) दुष्कृतकर्मकर्ता शूद्रः कथं ब्रह्मपदं प्राप्तवान् (१९-३६)

द्वितीयोऽध्यायः (श्लोकाः २६)

सृष्टिवर्णनम्; प्रसङ्गात् नारायणशब्दनिर्वचनम्

तृतीयोऽध्यायः (श्लोकाः १२०)

शिवतत्त्वस्य लक्षणम् (१-२), शिवमूर्तिवर्णनम् (२-३), भोगमोक्षप्रदा शिवमूर्तिः ब्रह्माद्यैः सर्वदा उपास्या (४-५), अज्ञाननाशात् मुक्तिप्राप्तिः (६-७) मुक्तिप्रदानां तीर्थानां वर्णनं प्रशंसनं च–कैलासाचलप्रशंसनम् (८-९), वाराणसीप्रशंसनं (१०), व्याघ्रपुरप्रशंसा (११-१३), वाल्मीकमाश्चर्यप्रशंसा (१४-१६ab), काञ्चीपुरप्रशंसा (१६cd-१८), श्रीपवर्तप्रशंसा (१९-२०), ब्रह्मपुरप्रशंसा (२१-२१), श्वेतारण्यप्रशंसा (२४-२८), मध्यार्जुनतीर्थप्रशंसा (२९-३२), कुम्भकोणतीर्थप्रशंसा (३४-३८); जप्येश्वर- माहात्म्यम्-प्रसङ्गात् शिलादतपश्चरणवर्णनं अत्र सप्तमातृणां सिद्धिः धर्मस्य तपश्चरणं वृषत्वप्राप्तिंश्च, सेतुवन्धतीर्थप्रशंसनम् (३९-४१)-अत्र रामेश्वरलक्ष्णेश्वर – सुग्रीवेश्वर – अङ्गदेश्वर–हनुमदीश्वर-लिङ्गानां वर्णनम्; सोमेश्वर तीर्थवर्णनम् (सोमनाथतीर्थप्रशंसनम्) (६२–६३); केदारेश्वरप्रशंसनम् (६३–६५); भीमेश्वरवर्णनम् (६५–६६); वृद्धाचलेश्वरमाहात्म्यम् (६९–६८); गोपर्वतमाहात्म्यं (७९–८४); कालहस्तितीर्थवर्णनम् (८५–१०३)

चतुर्थोऽध्यायः (श्लोकाः १-७१)

लिङ्गपूजनविधिः फलं च .– विविधतिथिषु लिङ्गपूजनविधिः फलं च (३–२४); विविधनक्षत्रेषु लिङ्गपूजनविधिः फलं च (२५–५२); विविधदिनेषु लिङ्गपूजनविधिः फलं च (५३–६९); व्यतीपाते लिङ्गपूजनं फलं च (६८–६९); शिवपूजनस्य माहात्म्यम् (७०–७१)

पञ्चमोऽध्यायः (श्लोकाः १-४५)

भस्मवर्णनम्– भस्मशब्दनिर्वचनम् (२); क्षारशब्दनिर्वचनम् (३), भस्मप्रकारवर्णनम् (४–६); किं प्रकारकं भस्म केन धार्यम् (७–१०) भस्मधारणविधिः (१०–२०); भस्मधारणफलं (२१–२४); भस्मधारणद्वेषिनां निन्दा (२५–३१); भस्मधारिणं दृष्ट्वा ये प्रीता भवन्ति तेषाम् अभ्युदयो भावी (३२–३३); भस्मधारणंमाहात्म्यम् (३४–४५)

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षष्ठोऽध्यायः (श्लोकाः १-२८)

रुद्राक्षधारणम्– रुद्राक्षधारणविधिर्माहात्म्यं च (१–९); रुद्राक्षधारिणां द्वेषिणां निन्दनं (१०–११); रुद्राक्षधारणमाहात्म्यं रुद्राक्षधारिणो दानपूजादिमहत्त्वम् (१२–२०); गोहत्याब्रह्महत्यादिनानापापकारिणश्चाण्डालस्य रुद्राक्षधारणात् पापनिवृत्ती रुद्रलोकप्राप्तिश्च (२०–२८)

सप्तमोऽध्यायः (श्लोकाः १–७०)

प्रणवजपविधिः– प्रणवस्य छन्दोदेवताऋष्यादिकथनम् अङ्गन्यासाधिविधिश्च (१–१६); अकार–उकार–मकराणां ऋषिछन्दोदेवता-विनियोग-कथनम् (१७–२७); ओङ्कारमाहात्म्यम् (२८–३५); ओंकारजपविधिः फलं च (३६–४०); विविधद्रव्याणां होमेन विविधकामानामवाप्तिः (४१–४६); विविधपापानां शोधार्थं पृथक् पृथक् संख्या जपविधिः (४७–६१); प्रणवमाहात्म्यम् (६२–७०)

अष्टमोऽध्यायः (श्लोकाः १–६८)

वर्णधर्माः (१-५); आश्रमधर्माः (६-१३); वर्णाश्रमधर्मपालनफलम् (१५-१८); वेदमार्गत्यागिनः विष्णुपूजकस्य शाण्डिल्यस्य चरितम् (१९-२९); वेदमार्गत्यागिनः शाण्डिल्यस्य यमपुरे घोरयातना तदनन्तरं विष्णुपुरे गमनं विष्णुनादिष्टः सदाचारपालनाय पुनर्मृत्युलोकामागतः (३०-४८); मृत्युलोके वेदमार्गप्रदिष्टवर्णाश्रमाचारपालनात् वैराग्येण तस्य मुक्तिः (४९-५६); वेदमार्गप्रदिष्टधर्मस्य पालननिर्देशः (५९-६२).

नवमोऽध्यायः (श्लोकाः १-८४)

युगधर्माः (१-१२); कलिधर्माः (१३-५४); वेदव्यासेन वेदान्तसूत्राणां रचना जैमिनिना च कर्मकाण्डसूत्रस्य रचना उभाभ्यां लोकस्य वेदमार्गे सुस्थितिः (५५-५९); ज्ञानात् कर्मणां नाशः ज्ञानिनः प्रशंसा च (६०-७३); काश्यां मणिकर्णिकास्नानान्तरं विश्वेश्वर-दर्शनात् कलिदोषमुक्तिः (७४-७५); सुवर्णमुखरीनद्यां स्नात्वा कालहस्तिनाथस्य दर्शनात् कलिदोषनिवृत्तिः अस्मिन् तीर्थे स्नानदानादिप्रशंसा च (७६-८४).

दशमोऽध्यायः (श्लोकाः १-८४)

देवदारुवनवृत्तान्तं–सर्वसाधनसंपन्ने दारुवने भृग्वादिचतुश्चत्त्वारिसंख्याकानामष्टसहस्रसंख्याकानां च ऋषीणां तपश्चरणम् (१-८); ऋषिभ्यो ज्ञानप्रदानार्थं दिगम्बरवेषधारिणो शिवस्य स्त्रीवेषधारिणा विष्णुना सह आश्रमप्रवेशः तस्व भिक्षाटनं च (९-११), सुरूपवेषधारिणं दिगम्बरं शिवं दृष्ट्वा ऋषिपत्नीनां शिवं प्रति कामासक्तिः स्त्रीवेषधारिणं विष्णुं च दृष्ट्वा ऋषिपुत्राणां कामासक्तिः (१२-१६); दारुवने नारीणां नराणां घोर

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संक्षोभं दृष्ट्वा ऋषीणां शिवं प्रति शापोऽभिचारश्च (१७-१९); शापादिकं विफलं दृष्ट्वा ऋषीणां शिवं प्रति दारुवनागमनकारणजिज्ञासा (२०-२१); दारुवने तपश्चर्तुमिति शिवस्योक्तिः (२२-२३); ऋषिभिः शिवभार्यायाः विनिन्दिनं तां त्यक्त्या दिगम्बरत्वं च त्यक्त्वा तत्र निवासाय कथनं (२४); शिवभार्या अदुष्टा इति शिवस्योक्तिः (२५); शिवभार्या दुष्टेति ऋषीणां पुनरुक्तिः आश्रमत्यागाय च कथनं (२५-२६); शिवेन स्वधर्माधर्मादिरहित्वकथनं तच्छ्रुत्वा ऋषिभिः लोष्टमुष्टिदण्डैः शिवस्य ताडनं (२९-३५); ऋषिभिस्ताडितस्य शिवस्य दारुवने भिक्षाटनं, वसिष्टपत्न्याऽरुन्धत्या तस्य पूजा व्रणसन्धानपूर्वकं सुश्रूषा (३६-३९); शिवेन तां प्रति स्वस्वरूपकथनं (४०-४९); भिक्षाटनं कुर्वन्तं शिवं दृष्ट्वा लिङ्गसमुत्पाटनाय कथनं शिवेन लिङ्गसमुत्पाटनं तदनन्तरं भार्यया सह अन्तर्हितत्वं (४८-५०); ऋषिभिः शिवस्य तद्भार्यायाः लिङ्गस्य च अदर्शनम् (५०-५१); दारुवने संक्षोभोत्पाताश्च (५१-५२); ऋषिभिः ब्रह्मलोकं गत्वा सर्ववृत्तान्तकथनं (५३-६०); साक्षात् महेश्वर एव स्त्रीरूप-धारिणा विष्णुना सह दारुवनं गतः इति ब्रह्मणोक्तिः; तस्योपेक्षया ताडनादिभिश्च ऋषिभिर्महान् प्रमादः कृतः, सर्वजगतः मूलकारणस्य शिवस्योपेक्षया ऋषिभिः महान् अपराधः कृतः (६१-७६); भूमिपतितं लिङ्गं यथा दृष्टं तत्सदृशस्य लिङ्गस्य पञ्चाक्षरेण पूजनस्य ब्रह्मणोक्तिः (७५-८०); श्रीकालहस्तिशैलाख्ये स्थाने माघे मासे मघर्क्षे सुवर्णमुखरीनद्यां स्नात्वा शिवं पूज्य दानं च दत्त्वा स्वस्थाने गत्वा शिवपूजनस्य ऋषीन् प्रति व्रह्मण आदेशः (८१-९०); ऋषिभिः कालहस्तिशैलं गत्वा सुवर्णमुखरीनद्यां स्नात्वां शिवं संपूज्य दानं दत्त्वा स्वाश्रमागमनं (९१-९६); दारुवनमागत्य ऋषिभिः सपुत्रदारैः शिवलिङ्गस्य पञ्चाक्षरेण मन्त्रेण पूजनं (९७-९८); तेषां रक्षार्थम् उमया सह नग्नरूपेण शिवस्य प्रादुर्भावः ऋषिभिः पूजनं क्षमायाचनं च (९९-१०३); ऋषीन् प्रति स्वस्वरूपकथनं आत्मज्ञानप्रदानं च (१०४-१३९); लिङ्गार्चनमहिमा (१४०-१४१) वैदिकज्ञानप्रवर्तनाय ऋषिभ्य उपदेशः (१४२-१५२); श्रीकालहस्तिशैलाख्यतीर्थस्य प्रशंसनम् तत्र स्नान-दानादि माहात्म्यं एतत्तीर्थद्वेषिणां विनिन्दनं च (१५३-१७३); अध्यायफलश्रुतिः (१७४-१७५)

एकादशोऽध्यायः (श्लोकाः १०७)

जगत्सृष्ट्वा कामार्तः ब्रह्मा स्वभार्यया रेमे तस्य अयुतत्रयपुत्रोत्पत्तिः (१-२); ब्रह्मणः पुत्रैः राक्षसोत्पत्तिः, राक्षसैर्जगदव्याप्तं (३); तैर्जगत्पीडनं (३); देवा मुनयश्च ब्रह्माणं शरणं गताः (४); देवैर्मुनिभिश्च ब्रह्मणः स्तुतिः (५-९); राक्षसभयाद् रक्षणाय प्रार्थना (१०-११); ब्रह्मणा तेभ्योऽभयदानं राक्षसविनाशकरपुत्रोत्पादनं तेन राक्षसविनाशः जगत्स्वास्थ्यं च (१०-१६); ब्रह्मणां मोहं विनिन्द्य कालहस्तिशैलाख्यं स्थानं गत्वा तपश्चरणं शिवपूजनं च (१७-२४); प्रीतं सोमं शिवं प्रति ज्ञानयुक्तधार्मिकपुत्रप्राप्तये प्रार्थना (२५-२७); शिवेन ब्रह्मणे ऋभुसंज्ञकज्ञानिपुत्रप्रदानं (२८-२९); पुनः ब्रह्मणा शिवं

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प्रति प्रार्थना यद् यः मनुष्यः माघमासे मघर्क्षे सुवर्णमुखरीनद्यां स्नात्वा कालहस्तिनाथशैलाख्यं शिवमुद्दिश्य विदुषे ब्राह्मणाय दानं दत्त्वा अष्टोत्ररशतं प्रदक्षिणं च कृत्वा 'मम पुत्रं देहि' इति प्रार्थयते तस्य पुत्रं देहि (३०-३३); ब्रह्मणे वरप्रदानं तीर्थमाहात्म्यं च (३४-४२); ऋभुणा शिष्याय अगस्त्यपुत्राय निदाघाय ब्रह्मज्ञानप्रदानं (४३-७५); निदाघेन ज्ञानविस्मृतिः कर्मवासनाप्रवृत्तिश्च (७६); वर्षसहस्रान्ते ऋभुः निदाघसमीपागतः तस्य निदाघेन सत्कारः पुनश्च निदाघाय ऋभुणा ब्रह्मज्ञानोपदेशः (७७-१०१); निदाघस्य पुनः कर्मप्रवृत्तिः दैववर्षसहस्रान्ते पुनः ऋभोरागमनं ब्रह्मज्ञानोपदेशश्च (१०२-१०४); निदाघस्य ज्ञानोपलब्धिः प्रारब्धकर्मक्षयान्ते मोक्षलाभश्च ((१०५-१०६).

द्वादशोऽध्यायः (श्लोकाः ५६)

काश्मीरदेशीदशूद्रवृत्तान्तः–सर्वभूताहिते रतः कश्चित् काश्मीरदेशीयः शूद्रः शिवयोगिने भिक्षामदात् भार्यया सह शुश्रूषां च चकार (१-४) प्रसन्नेन शिवयोगिना शूद्राय काल-हस्तिनाथशैलाख्यस्थानं गन्तुमुपदेशः (६-७); सभार्य शूद्रः कालहस्तिशैलेशं गत्वां माघमासे मघर्क्षे सुवर्णमुखरीनद्यां स्नात्वा नित्यमष्टोत्तरशतं प्रदक्षिणं कृत्वा त्रिवर्षं यावत् इदं व्रतं कृत्वा मठं च स्थापयित्वा शिवयोगिने धनधान्यं प्रदाय त्रिवर्षान्ते सुवर्णमुखरीस्नानं कृत्वा श्रीकालहस्तिनाथाय धनादिकं दत्त्वा व्रतं समाप्य यथाकालं मरणं प्राप्य इन्द्रपदं प्राप्तः (८-१५); पुनः भार्यया सार्धं सुवर्णमुखरीनद्यां स्नात्वा देवेशं पूजयामास (१६-१७); बृहस्पतिना प्रणवेन सह अङ्गन्यायादिसहितस्य पञ्चाक्षरमन्त्रस्य तस्मै उपदेशः (१८-२३); बृहस्पतिना मन्त्रमाहात्म्यवर्णनम् (२४-३१); तत्र लक्षमन्त्रं जप्त्वा ऐश्वर्यं त्यक्त्वा व्रह्माणंम् गतः, ब्रह्मणा तस्मै स्ववपुःप्रदर्शनं तस्य कैवल्यलाभश्च (३२-३६); श्रीकालहस्तिशैलक्षेत्रमाहात्म्यम् (३७-४३); पुराणश्रवणपात्रगुणवर्णनम् (४४-४७); पुराण-फलश्रुतिः (४८-५६)

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Obituary

HER HIGHNESS MAHARANI JAYANTI DEVI

Her Highness Maharani Jayanti Devi passed away at the Nadesar Palace on 20.4.1996-the auspicious day of *Akṣaya Tritīyā*. Members of the immediate family were at her bedside when she breathed her last. The Maharani had entered the precincts of Kāsī on the *Akṣaya Tritīyā* day in 1948 after her marriage to the Kashi Naresh H.H. Dr. Vibhuti Narain Singh Ji. It is a strange and rare coincidence that her mortal self left Kāśī on the same *Tithi* forty eight years later. The last rites were performed by the Yuvaraja Sri Anant Narain Singh the same day on the holy *Maṇikarṇikā* Ghat after the official-dom of Varanasi and its dishnguished citizens had offered their obeisance.

The funeral procession from the Nadesar Palace was led by the jawans of the 39th Battalion of Gorkha Rifles, P. A. C. and city Police with the military band in attendance. A large number of dignitaries, heads of academic institutions, learned men and ordinary citizens of Varanasi participated in the procession.

The Śrāddha rites were performed by Yuvraj Shri Anant Narain Singh Ji in the presence of H. H. Maharaj Kashi Naresh Dr. Vibhuti Narain Singh. The hallowed Śāstric traditions were followed in the minutest details and in their full glory.

Condolences poured in from all sides. The citizens of Varanasi, the Vice–Chancellors of all the three Universities, the Governor of Uttat pradesh Shri Moti Lal Bora and a host of dignitaries from far and near made personal visit to the Ramnagar Fort to pay their respects and participate in the rituals.

Maharani Sahiba was a traditionalist to the core and an ideal house-wife who follwoed the customary, Pūja, vrata and other rituals followed in her house hold.

She traveled to all the four *'dhāms'* and special 'tīrthas' sanctified by our traditions. Kindness towards others was a special characteristic of her nature.

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She served as guiding light for the All India Kashiraj Trust and other institutions of the Banaras House and all of them will miss her greatly. She has been liberated in accordance to tradition of Śāstras 'Kāśyāṁ Maraṇān Muktih'.

We pay our homage to the great departed soul.

–Ganga Sagar Rai

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ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June 1996)

GARUḌA PURĀṆA WORK

During the the Period some more chapters of critical apparatus were revised. The printing of the critical edition has also started. The work on appendices is continuing.

WORK ON UNPUBLISHED PURĀṆAS

The work on unpublished manuscripts of the following Purāṇas was taken up.

1. Vāsiṣṭha Linga Purāṇa 2.Varuṇa Purāṇa.3.Vindhya Māhātmya and 4.Mānaskhaṇḍa of the Skanda Purāṇa.

The work of critically editing the Vāsiṣṭha Liṅga Purāṇa is in final phase. Some chapters of the text are published in this issue. work on the other manuscripts is also in progress.

VISITORS TO THE PURĀṆA DEPARTMENT

1. Dr. Mandan Mishra, Vice Chancellor, Sampurnanand Sanskrit University visited on 6-1-96.

2. Dr. Jugal Kishore Mishra, Pro Vice Chancellor, Sampurnanand Sanskrit University visited on 6-1-1996.

3. Keonraad Elst, Belgium visited on 13-2-1996 He remarked; Impressive. Finally, I discovered the place where the wrongfully neglected Purāṇic tradition is given its due. The Journal Purāṇa is hardly ever quoted or read by Western Indologists, but if I can help it, that will change.

4. Juvan R. Yuste-Madrid, Spain.

5. Sri B. P. Singh, Secretary Culture Department. Ministry of Human Resources Development, New Delhi-13-4-1996.

6. Dr. Lee A Siegel-Professor of Indian Religion, University of Hawai. He writes : with my admiration for the great work of the Trust-25-6-1996.

ACTIVITIES OF THE SISTER TRUSTS

1. Maharaja Benares Vidya Mandir Trusts.

DHRUPAD MELA 1996

The 1996 Dhrupad Mela at Dhrupad Teerth, Tulsi Ghat, Varanasi was the 22nd consecutive annual,. This was held from Feb 15 to Feb 17 by Maharaja Banaras Vidya Mandir Trust. The Mela was inaugurated by

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Yuvaraja Sri Anant Narain Singh on the opening day. He emphasized the importance of Dhrupad and expressd his satisfaction on the impact of this Mela. He thanked Professor Veerbhadra Misra for his services in organising and conducting the Mela. Several eminent personalities and Dhrupad performers of eminence were present in the audience. Around 70 Dhrupad musicians took part in the Mela.

Some of the artists were Pt. Siya Ram Tiwari, shri Sukdev pawar, Ud Sayeeduddin Dagar, Utsava Shinde, Swami Pagal Das, Prem Kumar Mallik, Prof. Raj Bhan Singh, Dr Ritwik Sanyal etc.

2. Maharaja Udit Narain Singh Mānasa Prachār Nidhi.

Under the auspices of this Trust Navāha Pārāyaṇa (a nine-day Pārāyaṇa) and Pravacana of Rāmacaritamānasa was organised in the Kali Temple of Chakia. The Pārāyaṇa and Pravacana were performed from Vaiśākha Śukla Dvitīyā to Vaiśakha Śukla Daśamī of 2053 Vikrama era (18 April-29 April 1996).

Famous Vyasas gave discourses on Rāmāyaṇa. A Large number of public listened to the Pravacana. The Pravacanas were also attended by His Highness Maharaja Dr. Vibhuti Narain Singh. On conclusion a Bhaṇḍārā was organised.

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सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९९६)

गरुडपुराणकार्यम्

अस्मिन् कार्यावधौ पाठसमीक्षोपकरणस्य केषाञ्चिदग्रिमाध्यायानां संशोधनं संवृत्तम् । गरुडपुराणस्य आचारखण्डस्य पाठसमीक्षितसंस्करणस्य मुद्रणंमपि प्रचलति । परिशिष्ट-निर्माणंमपि प्रचलति ।

अप्रकाशितपुराणानां पाठसंपादनकार्यम्

अधोनिर्दिष्टानामप्रकाशित पुराणानां संपादनकार्यं प्रारब्धं वर्तते–

१. वासिष्ठलिङ्गपुराणम्, वरुणपुराणम्, विन्ध्यमाहात्म्यम्, तथा च स्कन्दपुराणान्तर्गतं मानसखण्डम् ।

वासिष्ठलिङ्गपुराणस्य संपादनकार्यं पूर्णतां कोटिं जातम् । अस्योपपुराणस्य विषय विवेचनं के षाञ्चिदध्यायानां मुद्रणमपि पुराणपत्रिकाया अस्मिन्नेवाङ्के वर्तते । अन्येषां पुराणानां संपादनमपि प्रचरति ।

पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ अधोनिर्दिष्टा विशिष्टा विद्वासः पुराणविभागे समागताः ।

१. डा. मण्डनमिश्रः–संपूर्णानन्दसंस्कृतविश्वविद्यालयस्य कुलपतिः ६.१.९६ दिनाङ्के

२. डा. युगलकिशोरमिश्रः–संपूर्णानन्दसंस्कृतविश्वविद्यालयस्योपकुलपतिः ६.१.९६ दिनाङ्के

३. श्री केयोनराड एल्स्ट-वेलजियमवास्तव्यः १३.२.९६ दिनाङ्के-एष महानुभावः आगन्तुकपत्रिकायां लिखति–प्रभावोत्पादकम् । अन्ततो मया तत्स्थानमुपलब्धं यत्र अनुचित-रूपेणोपेक्षितायाः पुराणपरम्परायाः उचितमध्ययनं क्रियते । पुराणम् पत्रिकाया पाश्चात्य-प्राच्यविद्याविद्भिः क्वचिदेवाध्ययनमुद्धरणं वा क्रियते । आशासे मम साहाय्येन अस्याः स्थितेः परिवर्तनं भविष्यति

४. जुवान आर. युत्से-माड्रिडवास्तव्यः

५. श्री बी. पी. सिंहः–भारतशासनस्य मानवसंसाधनमन्त्रालयस्य संस्कृतिविभागस्य सचिवः १३.४.९६ दिनाङ्के

६. डा. ली ए. शिगेल हवाई विश्वविद्यालये भारतीयधर्मस्य प्राध्यापकः २५.६.९६ दिनाङ्के–एष महानुभावः लिखति-न्यासेन क्रियमाणस्य महत्कार्य कृते मम प्रशंसनम् ।

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सहयोगिन्यासानां कार्यविवरणम्

१. महाराजबनारस विद्यामन्दिरन्यासः

ध्रुपदमेला

महाराजबनारस विद्यामन्दिर न्यासेन आयोजिताया ध्रुपदमेलाया द्वाविंशमायोजनं वाराणस्यां तुलसीघट्टे ध्रुपदतीर्थे १५-१७ फरवरी १९९६ ई. दिनाङ्केषु संपन्नम् । मेलाया उद्घाटनं श्रीमद्भिर्युवराजैः श्रीअनन्तनारायणसिंहमहोदयैः कृतम् । तैः ध्रुपदगायनस्य महत्वं प्रतिपादितं तथास्याः-मेलायाः प्रभावस्यापि प्रतिपादनं कृतम् । मेलायाः आयोजने प्रोफेसर वीरभद्रमिश्रस्य सहयोगार्थ युवराजैः तस्य प्रशंसनं कृतम् । उद्घाटनावसरे अनेके विशिष्टपुरुषाः ध्रुपद कलाकाराश्चोपस्थिता आसन् । मेलायां प्रायशो सप्ततिः ध्रुपदकलाकारा सम्मिलिता बभूवुः येषु प्रमुखाः– पं. सियारामतिवारी, श्रीसुकदेव पवारः, उस्ताद सईदुद्दीन डागरः, प्रेमकुमार मल्लिकः, प्रो. राजभानसिंहः, डा. ऋत्विक् सान्याल इत्यादयः ।

२. महाराज उदितनारायण सिंह मानस प्रचारनिधिः

नवाहपारायणन्

अस्य न्यासस्य तत्वावधाने चकिया नगर स्थिते कालीमन्दिरे रामचरितमानस्य नवाहपारायणं प्रवचनं च सम्पादितम् । पारायणं वैशाखशुक्लद्वितीयातिथिमारभ्य दशमीतिथिपर्यन्तं (१८ अप्रैल १९९६ तः २९ अप्रैल १९९६ यावत्) संपन्नम् । प्रमुखाः व्यासाः रामचरितमानसविषये प्रवचनं कृतवन्तः । प्रवचने श्रोतॄणां संख्या विपुला आसीत् । तत्रभवन्तः काशिनरेशा डा. विभूतिनारायणसिंहशर्मदेवाः प्रवचनेषु उपस्थिता आसन् । पारायणसमाप्तौ भण्डारा आयोजिता आसीत् ।

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॥ श्रीवासिष्ठलिङ्गपुराणम् ॥

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अथ श्रीवासिष्ठलिङ्गपुराणम्

१

श्रीगणेशाय नमः*

श्रीमत्कैलासमागम्य वसिष्ठो वेदविन्मुनिः ।
तपश्चचार सत्कर्मनिरतो नियतेन्द्रियः ॥ १ ॥

दिव्यं वर्षसहस्रं स वायुभक्षोऽग्निमध्यगः ।
श्रीमत्पञ्चाक्षरं साक्षाच्छतरुद्रियमध्यगम् ॥ २ ॥

सर्वपापहरं पुण्यं प्रणवेन षडक्षरम् ।
जजाप शंकरं द्रष्टुं वाञ्छया मुनिसत्तमः ॥ ३ ॥

ततः प्रसन्नो भगवानम्बया सह शंकरः ।
लिङ्गज्योतिःस्वरूपेण पुरतोऽस्य प्रकाशितः ॥ ४ ॥

मुनिश्च विस्मयाविष्टः किमेतत् पुरतः स्थितम् ।
इति संचिन्त्य सर्वात्मा भगवान् परमेश्वरः ॥ ५ ॥

स्वशक्तिवैभवादत्र प्रादुरासीदिति स्मरन् ।
प्रणम्य वाङ्मनःकायैर्भक्त्या युक्तो महामुनिः ॥ ६ ॥

पूजयामास देवेशं पत्रपुष्पफलोदकैः ।
पुनश्चेशः प्रकाशेऽस्मिन् प्रसन्नो भक्तवत्सलः ॥ ७ ॥

दक्षिणामूर्तिमास्थाय प्रत्यक्षमभवन्मुनेः ।
वसिष्ठो देवमालोक्य वटच्छायानिषेविणम् ॥ ८ ॥

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* दे$_1$श्री गणेशाय नमः । श्री शारदायै नमः ।

१. –d) दे$_2$ तिरतो नियतोदयः .

२. –a) दे$_{1-3}$ तु (→स).

३. –a) दे$_3$ °ह * (→ °हरं). –c) दे$_{2.3}$ शंकर– (→शंकरं).

८.. –b) दे$_1$ मुनिः (→मुनेः) –d) दे$_2$ °निषेरिणं (→°निषेविणं).

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व्याघ्रचर्माम्बरधरं ज्ञानमुद्राधरं हरम् ।
अक्षमालाधरं देवं भस्माधारं च पुस्तकम् ॥ ९ ॥

हैरण्यामृतकुम्भं च गङ्गाचन्द्रकलां तथा ।
दधानं सर्वदेवेशं सर्वाभरणभूषितम् ॥ १० ॥

पार्श्वस्थितं वृषं देवं नीलग्रीवं त्रिलोचनम् ।
प्रलम्बितजटाबन्धं भस्मदिग्धतनूरुहम् ॥ ११ ॥

गोक्षीरधवलाकारं पूर्णचन्द्रनिभाननम् ।
योगपट्टाभिरामं तं नागयज्ञोपवीतिनम् ॥ १२ ॥

वीरासनसमासीनं विश्वलोकैकनायकम् ।
अपस्मारोपरिन्यस्तपादपङ्कजमीश्वरम् ॥ १३ ॥

सर्वलक्षणसंपन्नं नागाभरणभूषितम् ।
सनकादिमहायोगि-सेवितं सर्वकारणम् ॥ १४ ॥

पपात दण्डवद् भूमौ भक्त्या युक्तोऽम्बिकापतिम् ।
देवोऽपि करुणां प्राप्तो मुनिमालोक्य सुव्रतम् ॥ १५ ॥

प्राह गम्भीरया वाचा किमर्थं तप्तवांस्तपः ।
प्रसन्नोऽहं तवातीव मुने वेदविदां वर ॥ १६ ॥

९.. –b) दे$_2$ °मुद्राधर-(→°मुद्राधरं).

१०. –a) दे$_1$ हिरण्या° (→हैरण्या°); दे$_2$ °कुभ, दे$_3$ °कुभा (→°कुम्भं). –b) दे$_2$ °चंदकल-, दे$_3$ °चन्द्रकलं (→°चन्द्रकलां) .

११. –c) दे$_2$ पलंवित° (→प्रलम्बित°).

१२. –a) दे$_{2.3}$ °कार- (→°कारं). –b) दे$_3$ पूर्णचन्द्रि° (→पूर्णचन्द्र°); दे$_2$ °मिभाननं (→°निभाननं). –c) दे$_2$ °परामिराम– (→°पट्टाभिरामं). –d) दे$_2$ वामा–(→नाग°) .

१३. –d) दे$_2$ ईश्वर (→ईश्वरं).

१४. –c) दे$_3$ °सेवित (→°सेवितं).

१५. –b) दे$_3$ °पतिः (→°पतिम्).

१६. –c) दे$_3$ तपतास्° (→तप्तवांस्); दे$_2$ कितं सर्व काण प्रनास्तपः (?).

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काङ्क्षितं सकलं प्राज्ञ तव दास्याम्यनुग्रहात् ।
इत्युक्तो मुनिशार्दूलो वसिष्ठः प्रीतमानसः ॥ १७ ॥

प्रणम्य दण्डवद् धीमान् भक्त्या परमया युतः ।
स्तोत्रैः स्तुत्वा महादेवं पप्रच्छाशेषमीश्वरम् ॥ १८ ॥

वसिष्ठ उवाच

भगवन् देव देवेश सर्वलोकैकनायक ।
सत्यचैतन्यसंपूर्ण परमानन्दलक्षण ॥ १९ ॥

किं कारणमशेषस्य जगतः परमेश्वर ।
कोऽधिष्ठाता तयोरुक्तः कः संबन्धो महेश्वर ॥ २० ॥

कथं च तज्जगत्सर्वं चेतनाचेतनात्मकम् ।
किं तत्परतरं तत्त्वं यस्मान्नास्ति परं शिव ॥ २१ ॥

किं लक्षणं तत्परमं का वा मूर्तिः परस्य तु ।
का वा मुक्तिर्महादेव कस्य मुक्तिः प्रकीर्तिता ॥ २२ ॥

को वा बन्धो महादेव किं वा मोक्षस्य लक्षणम् ।
कानि स्थानानि देवस्य प्रियाणि परमेश्वर ॥ २३ ॥

कीदृशो भगवन् धर्मः कीदृशो धर्म उच्यते ।
किं प्रमाणं महादेव कथं पूज्यो महेश्वरः ॥ २४ ॥

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१८. –c) दे$_2$ महादेव (→महादेवं).

१९. –a) दे$_2$ दे * श (→देवेश). –d) दे$_{2.3}$ °लक्षणं (→°लक्षण).

२०. –d) दे$_2$ क, दे$_3$ कं (→कः); दे$_2$ सबधो (→संबन्धो).

२१. –a) दे$_2$ कथ (→कथं). –c) दे$_2$ कि (→किं). –d) दे$_2$ पर (→परं); दे$_1$ शिवं (→शिव).

२२. –a) दे$_2$ किलक्षपातस्परमं –d) दे$_2$ प्रकीर्तिताः (→प्रकीर्तिता).

२३. –a) दे$_2$ बधो (→बन्धो). –c) दे$_3$ स्था * नि (→स्थानानि).

२४. –a) दे$_1$ हि भवेद् (→भगवन्). –d) दे$_2$ कथ (→कथं); दे$_3$ महेश्वर (→महेश्वरः).

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को वा पूजाविशेषोऽस्य फलभेदो महेश्वर ।
किं भस्मोक्तं महादेव केन भस्मेति कीर्तितम् ॥ २५ ॥

किं तत् कतिविधं प्रोक्तं केषां धार्यं महेश्वर ।
केन मन्त्रेण तद्भस्म धार्यं देव नरैः सदा ॥ २६ ॥

कीदृशं धारणं प्रोक्तं कीदृशं धारणा मता ।
किं फलं धारणस्यास्य प्रोक्तं वेदेषु शंकर ॥ २७ ॥

रुद्राक्षधारणं कुत्र प्रोक्तं देव वृषध्वज ।
केन मन्त्रैण देवेश कया भावनयेरितम् ॥ २८ ॥

केषां धार्यं महादेव किं फलं धारणस्य च ।
किं जप्यं ब्राह्मणैर्नित्यं विशेषेण महेश्वर ॥ २९ ॥

जपः केन प्रकारेण पुरश्चर्या च कीदृशी ।
किं फलं जपमात्रेण नरः प्राप्नोति निर्मलम् ॥ ३० ॥

कथं वर्णाश्रमाचारः प्रोक्तो वेदेषु शंकर ।
युगधर्माः कथं प्रोक्ताः सर्वदा भक्तवत्सल ॥ ३१ ॥

कथं दारुवनं प्राप्तो भगवान् नीललोहितः ।
किं कृतं मुनिभिस्तत्र देवदेवेन किं कृतम् ॥ ३२ ॥

किमर्थं शंकरः साक्षाद् देवदारुवनं गतः ।
किमुक्तं तत्र देवेन मुनिभ्यः परमेश्वर ॥ ३३ ॥

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२५. –d) दे$_2$ भस्मे विक्री °, दे$_3$ भस्मैति कि° (→भस्मेति की°).

२६. –a) दे$_3$ °विध (→ °विधं). दे$_{1.2}$ c चरणात्पूर्वमधिकम्– किं भस्मोक्त महा.

२७. –d) दे$_2$ शकर (→शंकर).

२८. –d) दे$_3$ °रितां (→ °रितम्).

२९. –b) दे$_3$ वा (→च).

३०. –c) दे$_2$ ध्वोकिं (→किं). –d) दे$_1$ नरः प्राप्नोत्यनर्गलः.

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ऋभुं ब्रह्मा कथं पुत्रं जनयामास शंकर ।
ऋभुंश्चेत्स निदाघाय कथं ब्रह्मोपदिष्टवान् ॥ ३४ ॥

कथमिन्द्रपदं प्राप्तः शूद्रो दुष्कृतकर्मकृत् ।
तेन विद्या कथं लब्धा ब्रूहि मे सर्वमीश्वर ॥ ३५ ॥

इति ब्रह्मर्षिणा पृष्टो भगवान् भक्तवत्सलः ।
प्राह सर्वं क्रमेणैव शंकरः शशिभूषणः ॥ ३६ ॥

इत्युपपुराणे वासिष्ठलिङ्गे प्रथमोऽध्यायः ॥ १ ॥

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३४. –c) दे$_{1.2}$ ऋ भुश्चे स (→ऋभुश्चेत्स); दे$_{3}$ निदाघोयं (→निदाघाय).

३५. –c) दे$_{2}$ नब्धा (→लब्धा) .

पुष्पिका– दे$_{2.3}$ °लैङ्गे (→°लिङ्गे).

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ईश्वर उवाच*

कारणं जगतो माया प्रोक्ता वेदान्तवेदिभिः ।
अधिष्ठाता महेशानस्तच्च मायावशान्मम ॥ १ ॥

सा च मत्तः पृथङ् नास्ति वस्तुवृत्तेन सुव्रत ।
तथापि सत्यवद्भाति मत्सता योगहेतुना ॥ २ ॥

अचिन्त्य एव संबन्धः सर्वदा मुनिसत्तम ।
तथापि मुनिशार्दूल मन्मायेत्यब्रवीच्छ्रुतिः ॥ ३ ॥

प्राणिनां कर्मपाकेन कालपाकेन सुव्रत ।
गुणत्रयात्मना माया विभक्ता प्रलयं गता ॥ ४ ॥

महान् जायेत मायायाः सत्त्वक्षोभान्ममाज्ञया ।
तेनाहमीक्षे सर्वज्ञः स्रष्टव्यं सकलं मुने ॥ ५ ॥

सृजामि सकलं प्राज्ञ इदं शक्तेस्तु वैभवात् ।
ततः सत्त्वगुणं गत्वा विष्णुसंज्ञोऽहमीश्वरः ॥ ६ ॥

पालयामि जगत्कृत्स्नं मुने मच्छक्तिवैभवात् ।
संहरामि जगत्सर्वं तमसा वशवर्तिना ॥ ७ ॥

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* दे$_{2.3}$ श्रीईश्वरोवाच.

१. –c) दे$_3$ महिशानस् (→महेशानस्).

३. –a) दे$_3$ एष (→एव). –b) दे$_3$ * त्तम (→–सत्तम). –d) दे$_2$ त्रवीछृतिः (→ब्रवीच्छ्रुतिः).

४. –a) दे$_2$ प्राणिवां, दे$_3$ प्राणीनां (→प्राणिनां). –b) दे$_3$ °पा [के] न (→°पाकेन). –c) दे$_1$ °लयात्मनी (→°त्रयात्मना). –d) दे$_2$ विभक्ता प्रकृयंगन.

५. –a) दे$_2$ महान्ता येन मायाया.

७. –a) दे$_1$ सर्व- (→कृत्स्नं). –b) दे$_{2.3}$ मुनि- (→मुने). –c) दे$_1$ कृत्स्नं (→सर्वं).

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रुद्रसंज्ञोऽहमीशानो मन्मायावैभवेन हि ।
ब्रह्माऽप्यनेकधा भिन्नो गुणवैषम्यतो मुने ॥ ८ ॥

विष्णुश्च बहुधा भिन्नस्तथा रुद्रोऽप्यनेकधा ।
मायायाः शब्द उद्भूतो मन्नियोगान्महामुने ॥ ९ ॥

शब्दाद् वेदो मया दध्नो नवनीतमिवोद्‌धृतः ।
पुनः शब्दात् समुत्पन्नः स्पर्शतत्त्वं महामुने ॥ १० ॥

स्पर्शाद् रूपं रसस्तस्माद् गन्धस्तस्माद् समुद्बभौ ।
एषु भूतेषु वै ब्रह्मन् जायन्ते पञ्चमूर्तयः ॥ ११ ॥

तत्र सर्वज्ञतापन्नः शब्दजां मूर्तिमागतः ।
ईक्षितृत्वं गतो देवः स्पर्शतां मूर्तिमागतः ॥ १२ ॥

रुद्रसंज्ञस्य देवस्य रूपे मूर्तिः प्रजायते ।
तेन विप्र रसे क्षिप्तं वीर्यं मूर्त्यभिमानिना ॥ १३ ॥

तदण्डमभवद्धैमं सहस्रकिरणप्रभम् ।
विष्णुस्तत्राविशद् ब्रह्मन् मम शक्तेस्तु वैभवात् ॥ १४ ॥

पुनर्नारायणाख्यां मे नियोगात् प्राप्तवानसौ ।
इदं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति ॥ १५ ॥

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८. –b) दे$_{2.3}$ च (→हि).

९. –c) दे$_1$ मायया, दे$_2$ मायायां (→मायायाः); दे$_{2.3}$ उद्भूता (→उद्भूतो). –d) दे$_1$ मत्प्रियोगान् (→मन्नियोगान्).

१०. –d) दे$_1$ °मिवोद्धुतः दे$_2$ °मिवोद्वतः, (→°मिवोद्‌धृतः). –c) दे$_1$ समुत्पन्न- (→समुत्पन्नः).

१२. –b) दे$_3$ [°मा] गतः (→–°मागतः) –d). दे$_{2.3}$ आविशत् (→आगतः). –cd) दे$_2$ ईक्षितृचं सगनो दे च स्पर्शजां मूर्तिमाविशत् .

१४. –b) दे$_1$ °किरणं, दे$_2$ °किरणे (→°किरण-). –d) दे$_2$ वैभवान् (→वैभवात्).

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आपः सूक्ष्मः रसः प्रोक्तो रसो नारः प्रकीर्तितः ।
नाराज्जातस्ततो ब्रह्मन् नरः साक्षाज्जनार्दनः ॥ १६ ॥

नारमस्यायनं प्रोक्तं तेन नारायणः स्मृतः ।
ब्रह्माऽपि मुनिशार्दूल गन्धजां मूर्तिमाविशत् ॥ १७ ॥

ईश्वरः स्पर्शमूर्तिः स्याच्छन्दमूर्तिः सदाशिवः ।
रुद्रस्तेजोमयः साक्षाद् रसमूर्तिर्जनार्दनः ॥ १८ ॥

गन्धमूर्तिश्चतुर्वक्त्रः इत्येताः पञ्चमूर्तयः ।
एवं मूर्तिषु जातास्ते पञ्चभूतेषु सुव्रत ॥ १९ ॥

सर्वेन्द्रियाणां प्राणानां जायन्ते पञ्चमूर्तयः ।
एता हिरण्यगर्भस्य कूटस्थस्य महात्मनः ॥ २० ॥

अन्तःकरणदेहस्य प्राणाश्च करणानि च ।
ब्रह्मा हिरण्यगर्भोऽभूत् तस्य प्राणो हरिः स्वयम् ॥ २१ ॥

सूत्रात्माऽभून्महादेवस् तयोरन्तर्नियामकः ।
पुनश्च मुनिशार्दूल ब्रह्माण्डं मन्नियोगतः ॥ २२ ॥

पञ्चभ्यः स्थूलभूतेभ्यो जायते स्वप्नलोकवत् ।
पुनर्नारायणो देवो मदाज्ञावशमागतः ॥ २३ ॥

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१६. –a) दे$_{1-3}$ सूक्ष्मो (→सूक्ष्मः).–b) दे$_2$ रेसो (→रसो). –c) दे$_2$ °जात च तो, दे$_3$ °जातवत्तो (→°जातस्ततो).

१७. –b) दे$_3$ स्मृताः (→स्मृतः).

१९. –a) दे$_1$ °वक्त्र (→°वक्त्रः). –b) दे$_{1.3}$ इत्येता (→इत्येताः). –c) दे$_1$ एव (→एवं). –d) दे$_2$ सुव्रताः (→सुव्रत).

२०. –a) दे$_2$ सर्वे°(→सर्वे °). –b) दे$_1$ जायते (→जायन्ते).

२२. –a) दे$_3$ महादेवैः (→महादेवस्). –b) दे$_1$ नियामक (→नियामकः)

२३. –a) दे$_3$ पंचभ्य (→पञ्चभ्यः). –d) दे$_{1.2}$ ममाज्ञा° (→मदाज्ञा°).

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हिरण्यगर्भं स्त्रीरूपं कारयित्वा तु मायया ।
तस्यां विराजमसृजन्मुने ब्रह्माण्डविग्रहम् ॥ २४ ॥

स्वराड्भाभ्यामुत्पन्नः सम्राट् चैव तथा मुने ।
अण्डमध्ये मुनिश्रेष्ठ भुवनानि ममाज्ञया ॥ २५ ॥

उद्भिद्यन्ते मुनिश्रेष्ठ जीवाः कर्मानुरूपतः ।
सृष्टिरुक्ता मया ब्रह्मन् जगतः संग्रहेण तु ॥
सर्वं मायामयं बुद्ध्वा विसृजात्मविशुद्धये ॥ २६ ॥

इत्युपपुराणे वासिष्ठलिङ्गे द्वितीयोऽध्यायः ॥ २ ॥

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24. –a) दे$_1$ स्तीन्° (→स्त्री°). –d) दे$_1$ °विग्रहः (→°विग्रहम्).

25. दे$_1$. पुस्तके 25 d.- 26. a Θ –a) दे$_1$ स्वचाड्° (→स्वराड्°).–b) दे$_2$ सम्राडपि, दे$_3$ सम्राट्चापि (→सम्राट् चैव).

26. दे1. Θ–d) दे$_3$ ज ** (→जगतः) ; दे$_2$ ते (→तु).
पुष्पिका– दे$_{2.3}$ °लैङ्गे (→°लिङ्गे).

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ईश्वर उवाच*

शिव एव परं तत्त्वं ततो नास्त्यधिकं मुने ।
तल्लक्षणं महाप्राज्ञ श्रुतिषु श्रूयते सदा ॥ १ ॥

सत्यं ज्ञानं सुखानन्तं जगत्सर्गादिकारणम् ।
मूर्तिरस्य मुनिश्रेष्ठ शिरसि श्रूयते श्रुतेः ॥ २ ॥

उमया सहिता नित्या नीलग्रीवा त्रिलोचना ।
स्वात्मतत्त्वसुखस्फूर्तिमुदिता ताण्डवप्रिया ॥ ३ ॥

ब्रह्मविष्णुमहेशानैरुपास्या सर्वदा मुने ।
भोगमोक्षप्रदा पुण्या पुंसां वेदविदां वर ॥ ४ ॥

सैव मे परमा मूर्तिरुपास्या सर्वदा तव ।
अविद्याया निवृत्तिर्या सैव मुक्तिः प्रकीर्तिता ॥ ५ ॥

अज्ञस्यैव हि मुक्तिः स्यादज्ञानात् तस्य बन्धनात् ।
अज्ञानपाशबद्धत्वादमुक्तः पुरुषः सदा ॥ ६ ॥

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* दे$_{2.3}$ श्रीईश्वर उवाच.

१. –b) दे$_3$ [अ] धिक–(→[अ]धिकं).

२. –d) दे$_1$ शिरं श्रु श्रुयते [यते] .

३. –b) दे$_2$ विलोचन (→त्रिलोचना).

४. –c) दे$_3$ पुण्यां (→पुण्या). –d) दे$_{2.3}$ पुंसो (→पुंसां).

६. –a) दे$_3$ मुक्ति (→मुक्तिः). –c) दे$_1$ °बंधत्वात् (→°बद्धत्वाद्).

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ज्ञानात् तस्य विनाशः स्याद् ज्ञानं वेदान्तवाक्यजम् ।
यज्ञादीनि च कर्माणि ज्ञानेच्छायाश्च कारणम् ॥ ७ ॥

श्रीमत्कैलासमचलं सर्वदा भुक्तिमुक्तिदम् ।
सर्वदेवसमाकीर्णं सर्वगन्धर्वसेवितम् ॥ ८ ॥

सर्वसिद्धसमाकीर्णं सर्वजन्तुसमावृतम् ।
विद्धि मे सततं ब्रह्मन्नतीव प्रियमुत्तमम् ॥ ९ ॥

वाराणसी पुरी पुण्या मरणादेव मुक्तिदा ।
देवासुरमुनीन्द्रैश्च सेव्यमाना प्रिया मम ॥ १० ॥

श्रीमद् व्याघ्रपुरं पुण्यं सर्वलोकेषु विश्रुतम् ।
दर्शनादेव सर्वेषां भुक्तिमुक्तिफलप्रदम् ॥ ११ ॥

ब्रह्मविष्णुसुरेन्द्राद्यैः सेव्यमानं महामुने ।
पतञ्जलिसमाख्येन नागराजेन सुव्रत ॥ १२ ॥

व्याघ्रपादेन च ब्रह्मन् जन्मान्तरतपोबलात् ।
यत्र वृत्तं पुरा दृष्टं तन्मे नित्यं प्रियं मम ॥ १३ ॥

श्रीमद्वल्मीकमाश्चर्यं जन्तूनां मुक्तिदं नृणाम् ।
लक्ष्मीर्यत्र पुराराध्य मामवाप्ताचिरेण तु ॥ १४ ॥

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७ –a) दे$_2$ ज्ञाना (→ज्ञानात्); दे$_1$ स्यान् (→स्याद्). –b) दे$_1$ हानं (→ज्ञानं).
–d) दे$_2$ ज्ञानेछायास्तु, दे$_3$ ज्ञानेछायस्तु (→ज्ञानेच्छायाश्च).

९. –a) दे$_1$ सर्वसिद्धि° (→सर्वसिद्ध°). –b) दे$_3$ सर्व [जा]तु° (→सर्वजन्तु°); दे$_2$ सर्वज[न्तु] समावृतः –c) दे$_1$ सतत (→सततं). –d) दे$_3$ प्रि[यं] (→प्रियम्).

१०. –c) दे$_3$ मनीन्दैश्च (→मुनीन्द्रैश्च).

११. –a) दे$_3$ श्रीम (→श्रीमद्) –b) दे$_2$ विशृतं (→विश्रुतं).

१२. –d) दे$_2$ सुव्र [त] (→सुव्रत).

१३. –b) दे$_2$ जस्वन्मांतर° (→जन्मान्तर°); दे$_3$ °बलत् (→°बलात्). –c) दे$_{2.3}$ नृतं (→वृतं); दे$_3$ पु [रा] (→पुरा). –d) दे$_{2-3}$ मुने (→मम) .

१४. –b) दे2.3 जननान् (→जन्तूनां). –d) दे$_3$ मामवा [प्ता] (→मामवाप्ता-).

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पुरा सर्वेषु नष्टेषु प्रलये मुनिपुंगव ।
दृष्ट्वा तु सुस्थितमिदं कस्येदमिदमुत्तमैः ॥ १५ ॥

स्मरणादेव पापघ्नं तन्मे ब्रह्मन् प्रियं सदा ।
पम्पातीरे मुनिश्रेष्ठ पुरं काञ्चीति विश्रुतम् ॥ १६ ॥

आराधितः पुरा देव्या यत्राहं भक्तियुक्तया ।
यत्र साक्षान्महादेवी नित्यं सन्निहितादरात् ॥ १७ ॥

यत्रोपवासमेकं वा कुर्वाणा मुक्तिमाप्नुयुः ।
तन्मे साक्षात् प्रियं विद्धि पुरं वेदान्तवित्तम ॥ १८ ॥

श्रीपर्वतो महाशैलः श्रीसदाशिवविग्रहः ।
सिद्धैश्च साधकैश्चैव सेवितः सर्वसिद्धिदः ॥ १९ ॥

यत्र देवो महादेवो वाङ्मनोऽगोचरो हरः ।
दृश्यते ज्योतिरूपेण सोऽपि नित्यं प्रियो मम ॥ २० ॥

श्रीमद्ब्रह्मपुरं नाम त्रिषु लोकेषु विश्रुतम् ।
कल्पे कल्पे पुरा ब्रह्मन् ब्रह्मणाराधितं पुरा ॥ २१ ॥

मुनिभिः सिद्धगन्धर्वैः सेवितं सर्वदादरात् ।
यत्र भक्तिमतां देवो ज्ञानं सम्यक् प्रयच्छति ॥ २२ ॥

यत्र नावं समारुह्य प्रलये दिवि संस्थिताः ।
तन्मे प्रियतरं विद्धि स्थानं ब्रह्मविदां वर ॥ २३ ॥

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१५. –a) दे$_{2.3}$ पुरा सर्वे विनष्टेपि. –d) दे$_{2.3}$ कस्येदमिति सत्तमैः .
१६. –c) दे$_{2}$ कंपातीरे (→पम्पातीरे).
१७. –d) दे$_{2}$ नित्य-(→नित्यं).
१८. –d) दे$_{2.3}$ मुने (→पुरं).
१९. –c) दे$_{1\text{-}3}$ °र्नित्यं (→°श्चैव). –d) दे$_{2}$ सेविता (→सेवितः).
२१. –d) दे$_{2.3}$ मुदा (→पुरा).
२२. –a) दे$_{3}$ °गंधर्वे (→°गन्धर्वैः). –b) दे$_{1}$ सेवित-(→सेवितं). –d) दे$_{2}$ प्रयवति, दे$_{3}$ प्रयेवति (→प्रयच्छति).
२३. –b) दे$_{3}$ प्रलय [दि] वि संस्थिताः.

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श्वेतारण्यं महातीर्थं कावेर्या उत्तरे तटे ।
यत्र साक्षाच्चतुर्दन्ती पूजयामास शंकरम् ॥ २४ ॥

पुष्कराणां त्रयं यत्र नित्यं संनिहितं मुने ।
यत्र स्नात्वा नरः षष्ठ्यां माघमासे तथैव च ॥ २५ ॥

चतुर्दश्यां तु वैशाखे तथाष्टम्यां सितेतरे ।
रवौ मिथुनमापन्ने तथा वेदविदां वर ॥ २६ ॥

आदित्ये वृश्चिकं प्राप्ते चतुर्दश्यामुपोषितः ।
यथाशक्त्यान्नपानादि दत्त्वा मुक्तिमवाप्नुयात् ॥ २७ ॥

यत्र वेदविदां श्रेष्ठ स्नात्वा पर्वणि पर्वणि ।
वत्सराल्लभतेऽभीष्टं तन्मे प्रियतरं मुने ॥ २८ ॥

मध्यार्जुनं महातीर्थं कावेर्या दक्षिणे तटे ।
यत्र विघ्नेश्वरो देवः पूजयामास शंकरम् ॥ २९ ॥

आदित्ये मकरं प्राप्ते पुष्ये वेदविदां वर ।
यत्र स्नात्वा तु कावेर्यां दत्त्वा विप्राय भोजनम् ॥ ३० ॥

अग्निदाहात् सुरापानाद् ब्रह्महत्यादिपातकात् ।
मुच्यते मुनिशार्दूल नरः स्वर्गं च विन्दति ॥ ३१ ॥

यत्र स्नात्वा तु कावेर्यां मासि मसि च पर्वणि ।
प्रदक्षिणत्रयं कृत्वा देवं दृष्ट्वाऽभिवन्द्य च ॥ ३२ ॥

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२७. –a) दे$_3$ वृश्चिके (→वृश्चिकं). –b) दे$_2$ चतुर्दश्यम् (→चतुर्दश्याम्).

२८. –c) दे$_3$ लभ्यते (→लभते). –b) दे$_2$ प्रियतर-(→प्रियतरं).

२९. –c) दे$_2$ देवैः (→देवः).

३०. –a) दे$_1$ मकर-(→मकरं).

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संवत्सरादवाप्नोति सकलं वाञ्छितं नरः ।
तन्मे साक्षात् प्रियं विद्धि समचित्त महामुने ॥ ३३ ॥

कुम्भकोणं महातीर्थं कावेर्या दक्षिणे तटे ।
नानादेवसमाकीर्णं नानामुनिसमावृतम् ॥ ३४ ॥

माघे वर्षे महाप्राज्ञ माघमासे मघादिने ।
मधुलग्ने मुनिश्रेष्ठ यत्र तीर्थानि सादरम् ॥ ३५ ॥

स्नात्वा संभूय कावेर्यां देवमाराध्य भक्तितः ।
तत्पार्श्वे दक्षिणे ब्रह्मंस्तटाके तानि सुव्रत ॥ ३६ ॥

सांनिध्यं सर्वलोकानामुपकाराय वै मुने ।
कुर्वन्ति यत्र कावेर्यां स्नात्वा पर्वण्युपोषितः ॥ ३७ ॥

दत्वाल्पमपि विप्राय शिवलोके महीयते ।
तन्मे साक्षात् प्रियं विद्धि स्थानं संसारनाशनम् ॥ ३८ ॥

जप्येश्वरं महास्थानं कावेर्या उत्तरे तटे ।
पञ्च नद्यो महापुण्या पूज्या यत्र स्थिता हरम् ॥ ३९ ॥

शिलादो यत्र सौभाग्यात् तपस्तप्त्वा महेश्वरम् ।
दृष्ट्वा संपूज्य यत्नेन त्वरितेन शिवेन च ॥ ४० ॥

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३३. - d) $दे_3$ समचितं (→ समचित्त).

३४. -a) $दे_3$ कुम्भकोण-(→कुम्भकोणं). –c) $दे_{2.3}$ °समाकीर्णे (→°समाकीर्णं). -d) $दे_{2.3}$ °समावृते (→ समावृतम्).

३५. -b) $दे_3$ माघमासि मघे दिने. -c) $दे_{2.3}$ मध°(→मधु°).

३६. -a) दे2 कावेर्य्यं (→कावेर्यां).

३७. -a) $दे_1$ सन्निध्यं (→सांनिध्यं).

३९. -a) दे1 [ज] प्येश्वरं (→जप्येश्वरं). –c) $दे_{1.2}$ °पुण्याः (→°पुण्या).
-d) $दे_{2.3}$ पूज्य (→पूज्या); $दे_2$ तत्र (→यत्र); $दे_1$ हारा (→हरम्).

४०. -a) $दे_2$ सौभाग्या (→सौभाग्यात्). -b) $दे_1$ तप्त्वो (→तप्त्वा). -c) $दे_2$ रङ्गेण, $दे_3$ रुद्धेण (→यत्नेन). -d) $दे_1$ त्वरितेने (→त्वरितेन).

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लब्धवांस्तत्प्रसादेन नन्दीशं पुत्रमात्मनः ।
यत्र संपूज्य देवेशं कृतार्थाः सप्तमातरः ॥ ४१ ॥

यत्र पूज्य महादेवं धर्मः साक्षाद् वृषोऽभवत् ।
यत्र स्नात्वा तु कावेर्यां दृष्ट्वा देवं प्रणम्य च ॥ ४२ ॥

यथाशक्ति प्रदानेन नरः साक्षाच्छिवं व्रजेत् ।
तन्मे प्रियतरं स्थानं विद्धि वेदविदां वर ॥ ४३ ॥

सेतुमध्ये मुनिश्रेष्ठ गन्धमादनपर्वते ।
साक्षाद् विष्णुर्जगन्नाथो रामो दशरथात्मजः ॥ ४४ ॥

भूत्वा लोकोपकाराय रावणं राक्षसेश्वरम् ।
हत्वा तत्पापशुध्यर्थं स्थाप्य सर्वेश्वरं पुनः ॥ ४५ ॥

रामेश्वर इति ब्रह्मन् संज्ञां चक्रे स्वनामतः ।
पुनः स्नात्वा समुद्रेऽस्मिन् गन्धमादनपर्वते ॥ ४६ ॥

पूज्य रामेश्वरं देवं भक्त्या भक्तप्रिये रतः ।
ब्राह्मणान् भोजयित्वाऽस्मिन् स्थाने रामः स्वभार्यया ॥ ४७ ॥

विलोक्य देवसङ्घांश्च मुनिसङ्घान्नरैः सह ।
प्रसादयित्वा देवेशमिदं वचनमब्रवीत् ॥ ४८ ॥

आदित्ये मकरं प्राप्ते तथा कर्कटके स्थिते ।
कन्यायां संस्थिते चार्के चन्द्रेऽप्यादित्यसंयुते ॥ ४९ ॥

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४२. -a) दे$_3$ महावंदे (→महादेवं). -b) दे$_1$ धर्म [:] (→धर्मः;); दे$_3$ सा.[क्षाद्] (→साक्षाद्); दे$_1$ भवेत् (→-भवत्).
४३. -c) दे$_1$ प्रियतमं (→प्रियतरं). -d) दे$_3$ व [र] (→वर).
४५. -b) दे$_1$ राक्षसं रावणेश्वरं.
४६. -d) दे$_2$ °माद [नं] (→ °मादनं)
४७. -a) दे$_2$ रामेश्वरे (→रामेश्वरं). -b) दे$_{2.3}$ रतं (→रतः).
४८. -c)दे$_2$ °यिवा (→°यित्वा); दे$_3$ दे * शं (→देवेशं).
४९. -c) दे$_{2.3}$ च स्थिते (→संस्थिते).

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विषुवायनयोस्तद्वत् सर्पग्रस्ते दिवाकरे ।
चन्द्रे वा राहुकेतुभ्यां ग्रस्ते केवलपर्वणि ॥ ५० ॥

अत्र स्नात्वा जितक्रोधो दृष्ट्वा रामेश्वरं नरः ।
उपोष्य ब्राह्मणान् भक्त्या भोजयित्वा यथाबलम् ॥ ५१ ॥

दत्त्वा वस्त्रं धनं भूमिं कन्यकामपि भूषिताम् ।
सर्वपापविनिर्मुक्तः शिवसायुज्यमाप्नुयात् ॥ ५२ ॥

इति श्रुत्वा मुने देवा मुनयश्च नरोत्तमाः ।
तथैवास्त्विति संभूय प्राहू रामेश्वराज्ञया ॥ ५३ ॥

ततः परं महातीर्थमभवत् तन्महामुने ।
गोघ्नश्चापि कृतघ्नश्च भ्रूणहा मातृहा तथा ॥ ५४ ॥

सुरापी च गुरोर्द्रोही वेदनिन्दापरो नरः ।
परदारपरश्चैव तथान्ये पापकर्मिणः ॥ ५५ ॥

तत्र स्नात्वा शिवं दृष्ट्वा मुच्यन्ते सर्वपातकैः ।
लक्ष्मणश्च तथैवास्मिन् स्थाने वेदविदां वर ॥ ५६ ॥

लक्ष्मणेश्वर नाम्नाऽसौ स्थापयामास शंकरम् ।
तथाग्रे कल्पयत् तीर्थं नाम्ना लक्ष्मणकुण्डकम् ॥ ५७ ॥

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५०. -d) दे3 °पर्वणे (→°पर्वणि)

५२. -a)दे1 वस्त्र-(→वस्त्रं). -b) दे2 कन्याकां-(→कन्यकां); दे3 भू [षि] तां (→भूषितां).

५३. -b) दे2.3 नरोत्तमां (→नरोत्तमाः). -c) दे2 संश्रूय (→संभूय). -d) दे3 °रज्ञया (→°राज्ञया).

५४. -b) दे2.3 अभव (→अभवत्). -d) दे2.3 भूणहा (→भ्रूणहा).

५६. -c) दे3 अस्मि (→अस्मिन्). -d) दे2 विदावरः (→विदांवर)

५७. -b) दे3 स्थाप [या] मास शंकरं. -c) दे2 तस्याग्रे (→तथाग्रे); दे 1 कल्पयेत् (→कल्पयत्). दे2 कुंडकां (→कुंडकं).

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तत्तीर्थे वपनं कृत्वा शिरोमात्रं शिवाज्ञया ।
विसृज्यात्रैव रोमाणि स्नात्वा भक्त्या त्रयम्बकम् ॥ ५८ ॥

लक्ष्मणेश्वरमीशानं दृष्ट्वा स्तुत्वा प्रणम्य च ।
यथाशक्तिप्रदानेन नरः शिवपुरं व्रजेत् ॥ ५९ ॥

सुग्रीवश्चाङ्गदश्चैव हनुमान् मारुतात्मजः ।
यत्र सर्वेश्वरं भक्त्या प्रतिष्ठाप्य स्वनामभिः ॥ ६० ॥

पूजयामासुरीशानं राघवस्याज्ञया मुने ।
तन्मे साक्षात् प्रियं विद्धि स्थानं सर्वार्थसाधनम् ॥ ६१ ॥

सोमनाथं महास्थानं सोमेनैव प्रतिष्ठितम् ।
यद् दृष्ट्वा जायते जन्तुर्न पुनर्भुवि सुव्रत ॥ ६२ ॥

तन्मे प्रियतमं विद्धि सर्वकामफलप्रदम् ।
केदारं तु महास्थानं केदारेण प्रतिष्ठितम् ॥ ६३ ॥

भोगमोक्षप्रदं पुंसां दर्शनादेव सुव्रत ।
गङ्गायां पूज्य देवेशं कृतार्था सागरं गता ॥ ६४ ॥

तन्मे प्रियतरं विद्धि स्थानं सर्वफलप्रदम् ।
भीमेश्वरं महापुण्यं भीमेनापि सुपूजितम् ॥ ६५ ॥

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५८. -a) दे$_3$ तत्तीर्थ-(→तत्तीर्थे). -b) दे$_{2.3}$ शिरौमात्रं (→शिरोमात्रं). -d) दे$_{1.2}$ त्रियंबकं (→त्रयम्बकम्).

५९. -c) दे$_2$ प्रदातेन (→प्रदानेन). -d) दे$_3$ ब्रह्मजेत् (→व्रजेत्).

६०. -b) दे$_2$ ह्यनुमान् (→हनुमान्).

६२. -a) दे$_{2.3}$ महातीर्थं (→महास्थानं).

६३. -a) दे$_{2.3}$ प्रियतरं (→प्रियतमम्).

६४. दे$_3$ पुंसा (→पुंसां). -c) दे$_2$ गंगायं (→गङ्गायां).

६५. -a) दे$_3$ तिद्धि (→विद्धि). -c) दे$_3$ भीमेश्वर-(→भीमेश्वरं).

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गोदावरी महापुण्या यं पूज्यैव वरप्रदा ।
यं दृष्ट्वा सर्वपापेभ्यो मुच्यते मानवो मुने ॥ ६६ ॥

तन्मे प्रियतमं विद्धि स्थानं वेदान्तवित्तम ।
श्रीमद्वृद्धाचलं स्थानं शिवस्येष्टतमं सदा ॥ ६७ ॥

एकोदके निरालम्वं जलस्योपरि संस्थितम् ।
मणिमुक्तानदीतीरे दक्षिणे मुनिपुंगव ॥ ६८ ॥

अगत्स्योऽपि पुरा ब्रह्मन्नाराध्यात्र महेश्वरम् ।
अत्युन्नताचलत्वेन नराणां दृष्टिगोचरम् ॥ ६९ ॥

अत्यल्पमकरोल्लोकहितार्थाय मुने सदा ।
यत्र दृष्ट्वा महादेवं श्रीमद्वृद्धाचलेश्वरम् ॥ ७० ॥

स्तुत्वा नत्वा मुने जन्तुर्न पुनर्जायते भुवि ।
यत्र नद्याममावास्यां स्नात्वा श्रद्धापुरस्सरः ॥ ७१ ॥

यथाशक्ति धनं धान्यमन्यद्वा शिवयोगिनः ।
दत्त्वा प्रदक्षिणीकृत्य श्रीमद्वृद्धाचलेश्वरम् ॥ ७२ ॥

दृष्ट्वा स्तुत्वा मुने जन्तुर्न पुनर्जायते भुवि ।
यत्रादित्यस्य वारे तु मणिमुक्तानदीजले ॥ ७३ ॥

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६६. -b) दे$_2$ पूज्यै [व] (→पूज्यैव):
६७. -a) दे$_{2.3}$ प्रियतरं (→प्रियतमं). -b) दे$_{2.3}$ स्नानं (→स्थानं). -c) दे$_2$ श्रीमद्बच्द्धाचलस्वानं.
६८. -a) दे$_2$ निध्यरालंवे, दे$_3$ निरालवे (→निरालम्वं); दे$_1$ एकोदर्के निरालंबे. -d) दे$_{2.3}$ °पुंगवः (पुंगव).
७०. -b) दे$_2$ हितार्याय (→हितार्थाय). -c) दे$_2$ यव (→यत्र). -d) दे$_2$ °चलेस्थितं (→°चलेश्वरम्); दे$_3$ श्रीम [वृ] द्धाचले स्थितं.
७१. -c) दे$_3$ अमावस्यां (→अमावास्यां). -d) दे$_3$ [श्र] द्धा- (→श्रद्धा-); दे$_{2.3}$ -पुरःसरं (→पुरस्सरः).
७२. -b) दे$_{1-3}$ °योगिने (→°योगिनः). -c) दे$_3$°* त्य (→°कृत्य).
७३. -a) दे$_{2.3}$ नत्वा (→स्तुत्वा).

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स्नात्वा दत्त्वा यथाशक्ति वस्त्रं वा स्वर्णमेव च ।
तिलं वा तण्डुलं वापि विदुषे ब्राह्मणाय च ॥ ७४ ॥

श्रीमद्वृद्धाचलेशाय नरः साक्षाच्छिवं व्रजेत् ।
यत्र वेदविदां श्रेष्ठ मघर्क्षे माघमासि च ॥ ७५ ॥

अस्यां नद्यां रवौ चापि स्थिते चन्द्रदिने नरः ।
मया सार्धं मुने स्नात्वा यथाशक्ति धनं मुदा ॥ ७६ ॥

दत्त्वा भुक्तिं च मुक्तिं च ब्रह्मन्नाप्नोत्यनर्गलम् ।
यत्र तीर्थे मुने भक्त्या मुष्टिमात्रं ददाति यः ॥ ७७ ॥

इह लोके सुखी भूत्वा प्रेत्य रुद्रं स गच्छति ।
तन्मे प्रियतरं स्थानं विद्धि वेदविदां वर ॥ ७८ ॥

गोपर्वतं महास्थानं गोभिर्नित्यं प्रपूजितम् ।
श्रीमद्वृद्धाचलस्यास्य ब्रह्मन्नुत्तरतः स्थितम् ॥ ७९ ॥

यत्र देवी मया सार्द्धं क्रीडते सततं मुदा ।
यत्र गोपर्वतेशानमर्कवारे च पर्वणि ॥ ८० ॥

विषुवायनकालेषु सुमुहूर्तेऽथवा नरः ।
प्रदक्षिणत्रयं कृत्वा प्रणम्य भुवि दण्डवत् ॥ ८१ ॥

यथाशक्ति धनं दत्त्वा ब्राह्मणायानघाय च ।
तथा गोपर्वतेशाय विदुषे वेदवित्तम ॥ ८२ ॥

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७४. -b) दे$_3$ वा (→च).

७७. -b) दे$_1$ प्राप्नोत्य° (→आप्नोत्य°).

८०. -b) दे$_3$ मदा (→मुदा).

८१. -b) दे$_1$ समुदद्धर्त्ते, दे$_2$ सुमुहर्ते (→सुमुहूर्ते°). -c) दे$_1$ प्रदक्षिणा° (→प्रदक्षिण°). -d) दे$_3$ भवि (→भुवि).

८२. दे$_1$ c d Θ. -a) दे$_3$ [द] त्वा (→दत्वा). -b) दे$_3$ °नदाय (→°नघाय).

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इह लोके सुखी भूत्वा प्रेत्य निर्वाणमृच्छति ।
यत्र गोपर्वतेशानमुद्दिश्य शिवयोगिने ॥ ८३ ॥

मुष्टिमात्रमपि ब्रह्मन् ददाति स हि मुच्यते ।
तन्मे प्रियतमं स्थानं विद्धि साक्षाद् विमुक्तये ॥ ८४ ॥

श्रीकालहस्तिशैलाख्यं स्थानं सर्वत्र विश्रुतम् ।
सुवर्णमुखरीतीरे किरातैश्च समावृते ॥ ८५ ॥

अस्यां नद्यां पुरा ब्रह्मा स्नात्वा नित्यं दृढव्रतः ।
तपस्तप्त्वा चिरं घोरं जप्त्वा पञ्चाक्षरं मुने ॥ ८६ ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्ये नराधमाः ।
कलिदोषेण वै सर्वे पापिष्ठाः स्युर्न संशयः ॥ ८७ ॥

वेदमार्गपरिभ्रष्टा भविष्यन्ति कलौ युगे ।
अल्पायुष्या भविष्यन्ति दरिद्राश्च न संशयः ॥ ८८ ॥

आधिव्याध्यस्त्रशस्त्रादिपीडिताश्च पुनः पुनः ।
अनावृष्टिर्महातीव्रा भविष्यति न संशयः ॥ ८९ ॥

अतः केनैव मार्गेण सकलं सुस्थिरं भवेत् ।
इति संचिन्त्य सर्वात्मा पूजयामास शंकरम् ॥ ९० ॥

प्रसन्नो देवदेवोऽहमभवं पूजया तदा ।
पुनश्च पूजयामास वदोपायं हरेति सः ॥ ९१ ॥

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८३. दे$_1$ a b Θ.

८४. b) दे$_2$ सविसुच्ह्यते, दे$_3$ स विमुख्यते (→स हि मुच्यते).

८५. दे$_1$ a b Θ.

८७. -c) दे$_{2.3}$ * * (→सर्वे). -d) दे$_3$ पापिष्ठा (→पापिष्ठाः).

८८. -d) दे$_1$ दरिद्राः स्युः (→दरिद्राश्च).

८९. -c) दे$_1$ °शास्त्रादि° (→°शस्त्रादि°).

९०. -b) दे$_{2.3}$ सुस्थितं (→सुस्थिरं).

९१. -d) दे$_2$ ववोपायं हरेतिः [सः]

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मयाप्युपायो ब्रह्मर्षे प्रोक्तः सर्वार्थसाधकः ।
आदित्ये चापसंयुक्ते चन्द्रे चार्केण संयुते ॥ ९२ ॥

अस्यां नद्यां मया सार्धं स्नात्वा मां सेव्य सादरम् ।
मामुद्दिश्य यथाशक्ति वस्त्रं च स्वर्णमेव च ॥ ९३ ॥

तिलं वा गां महीं वापि कन्यकामथवापि वा ।
अन्नपानमथान्यद् वा प्राणिनां यत् सुखावहम् ॥ ९४ ॥

दत्त्वा तद् ब्रह्मविद्भ्यस्ते तदनुज्ञामवाप्य च ।
अस्मिन् प्रदक्षिणीकृत्य स्थाने मामम्बिकापतिम् ॥ ९५ ॥

दिनमेकं कुरु ब्रह्मन् प्रतिमासमतन्द्रितः ।
वत्सरान्ते महादेवः स्थानेऽस्मिन् श्रद्धया सह ॥ ९६ ॥

समाराध्य प्रसादेन सर्वं साधय वाञ्छितम् ।
इत्युक्तो मुनिशार्दूल मया ब्रह्मा चतुर्मुखः ॥ ९७ ॥

सुवर्णमुखरीं गत्या देवदेवेन सादरम् ।
एवं व्रतं करिष्येऽहमिति संकल्प्य बुद्धिमान् ॥ ९८ ॥

स्नात्वा संपूज्य देवेशं दत्त्वा वेदविदे धनम् ।
ब्राह्मणेभ्यश्च मेधावी तदनुज्ञामवाप्य च ॥ ९९ ॥

प्रदक्षिणत्रयं कृत्वा ब्रह्मन् ब्रह्मविदां वर ।
स्तोत्रैः स्तुत्वा मुने भक्त्या प्रणिपत्य पुनः पुनः ॥ १०० ॥

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९३. -b) दे$_3$ स्यात्वा (→स्नात्वा). -d) दे$_3$ वस्त्रं वै (→वस्त्रं च); दे$_{1-3}$ वा (→च);

९४. -a) दे$_3$ तिस्नि (→तिलं); -d) दे$_{2.3}$ प्राणिनं (→प्राणिनां).

९५. -a) दे$_3$ त्वादै (→दत्त्वा). -b) दे$_2$ तदवज्ञामावाप्य च.

९६. -b) दे$_2$ प्रति * * (→प्रतिमासं). -c) दे$_{1-3}$ महादेव (→महादेवः). -d) दे$_3$ सहा (→सह).

९९. -a) दे$_{2.3}$ तं पूज्य (→संपूज्य).. -b) दे$_3$ ब्रह्मविदे (→वेदविदे).

१००. -c) दे$_{2.3}$ स्तोत्रै [:] (→स्तोत्रैः).

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प्रतिमासं चरित्वैतद् व्रतमेवं समाहितः ।
वत्सरान्ते समाराध्य स्थानेऽस्मिन् परमेश्वरम् ॥ १०१ ॥

दृष्ट्वा भवानीसहितं त्रिनेत्रं चन्द्रशेखरम् ।
नीलग्रीवं विरूपाक्षं विश्वलोकैकनायकम् ॥ १०२ ॥

प्रार्थयामास धर्मात्मा लोकानां हितमुत्तमम् ।
देवोऽपि करुणाविष्टो वीक्ष्य साक्षाच्चतुर्मुखम् ॥ १०३ ॥

तथा भविष्यति ब्रह्मन् लोकानां हितमुत्तमम् ।
इत्युक्त्वा देवदेवोऽपि तत्रैवान्तर्धीयते ॥ १०४ ॥

अस्यां नद्याममावास्यां स्नात्वा भक्तिसमन्वितः ।
श्रीकालहस्तिनाथाय त्रिःकृत्वाऽनु प्रदक्षिणाम् ॥ १०५ ॥

दृष्ट्वा प्रणम्य यत्किञ्चिद् ददाति स विमुच्यते ।
विषुवायनकालेषु व्यतीपातेऽथ वा नरः ॥ १०६ ॥

अस्यां स्नात्वा महादेवं प्रणम्य मुनिपुंगव ।
दृष्ट्वा दत्त्वा यथाशक्ति महापापात्प्रमुच्यते ॥ १०७ ॥

ब्राह्मे मुहूर्ते चोत्थाय पादौ प्रक्षाल्य सादरम् ।
श्रीकालहस्तिनाथं मां त्रिःकृत्वाऽनुप्रदक्षिणम् ॥ १०८ ॥

दृष्ट्वा प्रणम्य मेधावी सर्वपापात्प्रमुच्यते ।
अत्र दृष्ट्वा महादेवं दिनमेकमुपोषितः ॥ १०९ ॥

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१०२. -d) दे$_2$ °नाथकं (→°नायकं).

१०३. -c) दे$_2$ करुणं° (→करुणा°).

१०४. दे$_1$ पुस्तके 104 c d,–105 a b Θ.

१०६. -a) दे$_1$ देवं तु (→प्रणम्य). -d) दे$_2$ च (→[अ] थ); दे$_3$ व्यतीयात्प्रमुच्यते च वा नरः (?)

१०८. -a) दे$_{2.3}$ उत्थाय (→चोत्थाय). -d) दे$_2$ प्रदक्षिणां (→प्रदक्षिणं).

१०९. -b) दे$_1$ सर्वपापैः (→सर्वपापात्).

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प्राप्नोति नरकं घोरं सत्यं सत्यं महामुने ।
अन्यानपि महास्थानान्यद्भुतानि महामुने ॥ ११० ॥

सन्ति चैतेषु सर्वेषु स्थानमेतद् विशिष्यते ।
अत्र भक्तिमतां नृणां मुक्तिः साक्षात् करे स्थिता ॥ १११ ॥

बहवो मां समाराध्य स्थानेऽस्मिन् मुनिसत्तम ।
संसारबन्धनात् मुक्ता अनायासेन सुव्रत ॥ ११२ ॥

क्षेत्रपालोऽपि मां पूज्य स्थानेऽस्मिन् मुनिपुंगव ।
सर्वलोकाधिपत्यं च प्राप्तवानचिरेण तु ॥ ११३ ॥

आदित्योऽस्मिन् महास्थाने पूज्य मामादरेण तु ।
मत्प्रसादान्महातेजा अभवन्मुनिसत्तम ॥ ११४ ॥

चन्द्रः संपूज्य मां प्राप्तः शैत्यं सर्वजनप्रियम् ।
किमत्र बहुनोक्तेन श्रूयतां मुनिपुंगव ॥ ११५ ॥

सुवर्णमुखरीस्नानं कृत्वा ध्यानपुरःसरम् ।
श्रीकालहस्तिनाथं मां त्रिः कृत्वा तु प्रदक्षिणम् ॥ ११६ ॥

प्रणम्य सर्वमाप्नोति नात्र कार्या विचारणा ।
विद्यार्थी लभते विद्यां मोक्षार्थी मोक्षमाप्नुयात् ॥ ११७ ॥

पुत्रार्थी लभते पुत्रं कन्यार्थी कन्यकामपि ।
आरोग्यकामस्त्वारोग्यं विजयार्थी जयं लभेत् ॥ ११८ ॥

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११०. -a) दे$_{1-3}$ नापप्रोति (→प्राप्नोति). -c) दे$_2$ आन्यान्यपिपि, दे$_3$ अन्यान्यपि (→अन्यानपि).
१११. -a) दे$_1$ चैलेषु (→चैतेषु). -d) दे$_2$ साक्षाक्षात् (→साक्षात्).
११३. -b) दे$_1$ °सत्तम (→°पुंगव).
११४. -a) दे$_1$ महस्थाने (→महास्थाने). -c) दे$_1$ °प्रभावान्, दे$_3$ °प्रज्ञादान् (→°प्रसादान्).
११५. -d) दे$_{2.3}$ श्रृणुष्व (→श्रूयतां).
११६. -b) दे$_2$ पुरुःसरम् (→पुरःसरम्).
११७. -b) दे$_2$ कार्य (→कार्या). -c) दे$_2$ विद्याक्षा (→विद्यार्थी).
११८. -a) दे$_2$ पुत्रां (→पुत्रं). -b) दे$_1$ इयात् (→अपि). -d) दे$_2$ विजयाया (→विजयार्थी).

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वश्यार्थी वश्यमाप्नोति धनार्थी धनमाप्नुयात् ।
ब्रह्महा मद्यपः स्तेयी तथान्ये पापकारिणः ॥ ११९ ॥

सर्वे पापात् प्रमुच्यन्ते नित्यमस्यैव सेवया ।
स्थानमेतत् प्रियं विद्धि मम देव्याश्च सुव्रत ।
तस्मात् त्वं च महाभाग मामत्राराधयादरात् ॥ १२० ॥

इत्युपपुराणे वासिष्ठलिङ्गे तृतीयोऽध्यायः ॥ ३ ॥

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११९. -c) दे$_1$ ब्रह्महा मद्यपायी च.

१२०. -b) दे$_3$ अस्यै [व] (→अस्यैव). दे$_3$ मा [माम] त्राराधयादरात्.

पुष्पिका– दे$_{2.3}$ °लैङ्गे (→°लिङ्गे)

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४

ईश्वर उवाच*

श्रुत्या वेदविदां श्रेष्ठ विहितो धर्म उच्यते ।
निषिद्धोऽधर्म इत्युक्तस्तव ज्ञानव्रतात्मनः ॥ १ ॥

प्रमाणं वेद एव स्याद् धर्मेऽधर्मे च मय्यपि ।
वर्णाश्रमाचारवता पूज्यो देवो न चान्यथा ॥ २ ॥

प्रथमायां द्विजः स्नात्वा वाङ्यतो भक्तिमान् नरः ।
उपलिप्य समां भूमिं गोमयेन स्वयं मुदा ॥ ३ ॥

आसनं परिकल्प्यास्मिन्नावाह्य वृषभं ततः ।
लिङ्गमूर्तिं महादेवं स्नाप्य पुण्योदकेन च ॥ ४ ॥

पञ्चाक्षरेण मन्त्रेण प्रतिष्ठाप्य वृषासने ।
पुष्पैर्नानाविधैर्ब्रह्मंस्तण्डुलैरर्चयेत् ततः ॥ ५ ॥

धूपं दत्त्वा पुनर्दीपमन्नं पानं च बुद्धिमान् ।
प्रदक्षिणं त्रयं कृत्वा स्तोत्रैः स्तुत्वा प्रणम्य च ॥ ६ ॥

दद्यात् पूजाफलं तस्मै न फलं काङ्क्षयेद् बुधः ।
ब्रह्महत्याकृतं पापं छित्वा स्वर्गमवाप्नुयात् ॥ ७ ॥

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* दे$_{2.3}$ श्री ईश्वर उवाच ।

२. -b) दे$_2$ [अ] धर्म (→[अ] धर्मे). -c) दे$_3$ °वतां (→°वता).

३. -a) दे$_3$ प्रथमाया (→प्रथमायां).

४. -b) दे$_3$ °नवाह्य (→°न्नावाह्य). –c) दे$_2$ लिंगमूर्ति (→लिङ्गमूर्तिं).

६. -c) दे$_{2.3}$ प्रदक्षिण (→ प्रदक्षिणं). -d) दे$_3$ स्तोत्र– (→स्तोत्रैः).

७. -b) दे$_3$ फल (→ फलं). -d) दे$_3$ छित्वां (→ छित्वा).

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द्वितीयायां तथा स्नात्वा ब्रह्मचर्यपरायणः ।
पञ्चाक्षरेण मन्त्रेण स्थाप्य लिङ्गं समाहितः ॥ ८ ॥

तिलैश्च तण्डुलैः पुष्पैः पूज्य पूर्वोक्तमन्त्रतः ।
हविर्निवेद्य मेधावी दिनमेकमुपोषितः ॥ ९ ॥

ब्राह्मणान् भोजयित्वा तु स्वर्णस्तेयात्प्रमुच्यते ।
तृतीयायां हरं भक्त्या पूज्य पूर्वोक्तभक्तितः ॥ १० ॥

यथाशक्ति धनं हत्त्वा सुरापानात् प्रमुच्यते ।
चतुर्थ्यां शंकरं भक्त्या पूज्य पूर्वोक्तमार्गतः ॥ ११ ॥

यथाशक्ति धनं दद्यात् ब्राह्मणाय समाहितः ।
गुरुतल्पगदोषोऽपि मुच्यते नात्र संशयः ॥ १२ ॥

पञ्चम्यां तु तिलेनैव पूज्य पूर्वोक्तमार्गतः ।
महापातकिसंसर्गदोषान्मुक्तो भवेन्नरः ॥ १३ ॥

षष्ठ्यां घृतेन संस्नाप्य चन्दनेन जलेन च ।
उपपातकदोषेण मुच्यते नात्र संशयः ॥ १४ ॥

सप्तम्यां शुद्धतोयेन स्नात्वा पुष्पैः समर्चयेत् ।
क्षुद्रपापात् प्रमुच्येत नात्र कार्या विचारणा ॥ १५ ॥

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८. -a) दे$_3$ द्वितीयायं (→द्वितीयायां).

९. -c) दे$_3$ °नि [वे] द्य (→° निवेद्य).

१०. -d) दे$_3$ °मार्गतः (→°भक्तितः).

११. -c) दे$_3$ चतुर्थ्यं (→ चतुर्थ्यां); दे$_2$ शंकर (शंकरं). -d) दे$_2$ पूज्यः, दे$_3$ पूज्या (→पूज्य).

१२. -a) दे$_{2.3}$ दत्त्वा (→दद्यात्). -b) दे$_2$ ब्राह्मणय, दे$_3$ ब्रह्मणाय (→ब्राह्मणाय). -c) दे$_1$ गुरुतुल्य° (→गुरुतल्प°); दे$_{2.3}$ °दोषेण (→°दोषोऽपि). -d) दे$_3$ मुच्यते (→मुच्यते).

१५. -b)दे$_{2.3}$ स्नाप्य (→स्नात्वा). -c); दे 3 प्रमुच्यंते (प्रमुच्येत्). -d) दे$_2$ कार्य (→कार्या).

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अष्टम्यां पञ्चगव्येन स्नाप्य तोयेन शंकरम् ।
सर्वपापविनिर्मुक्तः शिवलोकमवाप्नुयात् ॥ १६ ॥

नवम्यां मधुना स्नाप्य शुद्धतोयेन शंकरम् ।
कुलैकविंशमुत्तार्य संगच्छेत् परमं पदम् ॥ १७ ॥

दशम्यां पयसा स्नाप्य कुशपुष्पोदकेन च ।
सर्वपापविनिर्मुक्तः सम्यग्ज्ञानमवाप्नुयात् ॥ १८ ॥

एकादश्यां शुचिः स्नात्वा भोजनेन विवर्जितः ।
शिवं शुद्धोदकैः स्नाप्य शिवलोके महीयते ॥ १९ ॥

द्वादश्यामभिषिच्येशं गुग्गुलं धूपयेत् ततः ।
ब्रह्मलोकमवाप्नोति नात्र कार्या विचारणा ॥ २० ॥

त्रयोदश्यां शिवं पूज्य शंकरं चन्दनैः सह ।
विलिप्य सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ २१ ॥

चतुर्दश्यां महादेवं स्नाप्य पूर्वोक्तमार्गतः ।
तिलतण्डुलपुष्पाद्यैः पूज्य विप्रांस्तु भोजयेत् ॥ २२ ॥

अभीष्टं सकलं लब्ध्वा शिवलोके महीयते ।
पञ्चदश्यां शुचिः स्नात्वा तोयेनैवाभिषेचयेत् ॥ २३ ॥

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१६. -c) दे$_3$ °विनिर्मुक्ता: (→°विनिर्मुक्त:).

१७. -a) दे$_2$ °स्नाप्ये, दे$_3$ - प्यस्य (→स्नाप्य). -c)दे$_{2.3}$ उत्तीर्य (→उत्तार्य). -d)दे$_2$ समछेत् (→संगच्छेत्); दे$_1$ पद (→पदं).

१९. -a)दे$_2$ शुचि (→सुचि:). -d) दे$_3$° सौके (→°लोके).

२०. —b) दे$_2$ धूपये (→धूपयेत्).

२१. —d) दे$_{1-3}$ शंकर: (→संशय:)

२२. —d) दे$_2$ पूज्य विप्रांश्च (दे$_3$ विप्राश्च) भोजयत्.

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पुष्पैर्नानाविधैः पूज्य ब्राह्मणं भोजयेन्मुदा ।
ऐश्वर्यं सकलं लब्ध्वा प्रेत्य स्वर्गे महीयते ॥ २४ ॥

अश्विन्यां देवमाराध्य ब्राह्मणं भोजयेन्नरः ।
अश्विलोकमवाप्नोति नात्र कार्या विचारणा ॥ २५ ॥

भरण्यां रुद्रमभ्यर्च्य ब्राह्मणान् भोजयेन्मुदा ।
यमलोकमवाप्नोति यावदाचन्द्रतारकम् ॥ २६ ॥

कृत्तिकायां शिवं पूज्य ब्राह्मणानेव भोजयेत् ।
अग्निलोकमवाप्नोति नात्र कार्या विचारणा ॥ २७ ॥

रोहिण्यां शंकरं पूज्य ब्राह्मणायान्नदो नरः ।
सर्वपापविनिर्मुक्तो ब्रह्मलोकमवाप्नुयात् ॥ २८ ॥

मृगशीर्षे महादेवं पूज्यान्नं वस्त्रमेव च ।
ब्राह्मणायादराद् दत्त्वा चन्द्रलोके महीयते ॥ २९ ॥

आर्द्रायां शंकरं पूज्य दद्याद् ब्रह्मविदे धनम् ।
सम्यग्ज्ञानमवाप्याशु ब्रह्म साक्षात् प्रपद्यते ॥ ३० ॥

आदित्ये योऽर्चयेदीशं ब्राह्मणांश्चैव भोजयेत् ।
अदितेर्लोकमाप्नोति स पुनर्ब्रह्म गच्छति ॥ ३१ ॥

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२४. —b) दे2 ब्राह्मणान् भोजयन्मुदा –c) दे2 ऐश्वर्य–, दे3 एश्वर्य – (→ ऐश्वर्यं); दे2.3 अखिलं (→ सकलं).

२५. —a) दे3 आ [रा]ध्य (→[आ] राध्य). -b) दे2 ब्राह्मणान् (→ब्राह्मणं). —c) दे2 अश्वितोलोकमाप्नोति, दे3 अश्विनोलोकम ** ति. —d) दे2.3 कार्य (→कार्या).

२६. —a) दे3 °अभ्यर्च्या (→°अभ्यर्च्य) -b) दे3 ब्राह्मणानु (→ब्राह्मणान्)

२८. —a) दे3 रोहिण्या (→रोहिण्यां)

२९. —a) दे1 मृगशिरसि, (→मृगशीर्षे) .—b) दे1 वा (→च) . —c) दे1 °दूराद् (→°दराद्).

३१. —b) दे3 ब्राह्मणांनांव (→ब्राह्मणाश्चैव) . —c) दे1 आदित्य (→अदितेर्)..—d) दे2 ग [च्छ] ति (→गच्छति).

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पुष्यैः पूज्य महादेवं विप्रायान्नं ददाति यः ।
बृहस्पतिसमो बुद्ध्या भवेत् तत्र न संशयः ॥ ३२ ॥

आश्लेषर्क्ष्ये महादेवं पूज्य तोयं ददाति यः ।
नागलोकमवाप्नोति स पुनस्तत्र मोदते ॥ ३३ ॥

माघे देवं समाराध्य तिलानामाढकं नरः ।
शिवं वा द्रोणयुग्मं वा ब्राह्मणाय ददाति यः ॥ ३४ ॥

सर्वपापविनिर्मुक्तः पितृलोकमवाप्नुयात् ।
भगनक्षत्रके भक्त्या पूज्य देवं त्रियम्बकम् ॥ ३५ ॥

यथाशक्तिप्रदानेन भगलोकमवाप्नुयात् ।
उत्तरे शिवमभ्यर्च्य गां ददाति द्विजातये ॥ ३६ ॥

सूर्यलोकमवाप्नोति नात्र कार्या विचारणा ।
हस्ते पूज्य महादेवं दद्याद् ब्रह्मविदे धनम् ॥ ३७ ॥

सूर्यलोकमवाप्नोति सुखं चाक्षयमश्नुते ।
चित्रायामीश्वरं पूज्य भक्त्या दत्त्वाङ्गुलीयकम् ॥ ३८ ॥

त्वष्टारं प्राप्यते नैव सह रुद्रं स गच्छति ।
स्वातौ साम्वं समभ्यर्च्य ब्राह्मणानपि भोजयेत् ॥ ३९ ॥

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३२. —a) दे2.3 पुष्पै (→पुष्यैः) .—b) दे3 प्रियान्न (→विप्रायान्नं).

३३. —d) दे2.3 पुमांस्तत्र (→पुनस्तत्र).

३४. —a) दे2.3 मघे (→माघे) —d) दे2 य (→यः).

३६. —b) दे3 अपाप्नुयन् (→अवाप्नुयात्). —c) दे3 उत्तरो (→उत्तरे)

३७. —a) दे1 अर्यण्णोलोकमाप्नोति.

३९. —a) दे3 त्वष्टातं (→त्वष्टारं).—c) दे1 स्वातौ सोमं, दे3 सरवातौ संवं (→स्वातौ साम्वं). —d) दे3 ब्राह्मणानीय (→ब्राह्मणानपि).

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वायुलोकमवाप्नोति सुखं चानन्त्यमश्नुते ।
विशाखे पूज्य देवेशं दत्त्वा ब्रह्मविदे धनम् ॥ ४० ॥

इन्द्राग्नित्यमवाप्नोति शिवं प्राप्नोत्यसंशयम् ।
अनुराधादिने साक्षादभिपूज्य वृषध्वजम् ॥ ४१ ॥

दत्त्वा ब्रह्मविदे वित्तं मैत्रलोकं समाप्नुयात् ।
ज्येष्ठायां शिवमाराध्य दत्त्वा माषं द्विजातये ॥ ४२ ॥

इन्द्रलोकमवाप्नोति नात्र कार्या विचारणा ।
मूले महेश्वरं पूज्य ब्रह्मणाय ददाति यः ॥ ४३ ॥

अन्नं स नैर्ऋतं लोकं गत्वान्ते रुद्रमाप्नुयात् ।
पूर्वाषाढे महादेवं पूज्य पुष्पं ददाति यः ॥ ४४ ॥

स याति वारुणं लोकं नात्र सन्देहकारणम् ।
उत्तराषाढनक्षत्रे पूज्य देवं त्रियम्बकम् ॥ ४५ ॥

दत्त्वा तण्डुलमन्यद् वा ब्राह्मणायानसूयवे ।
ब्रह्मलोकमवाप्नोति विश्वेदेवत्वमेव च ॥ ४६ ॥

श्रवणे रुद्रमभ्यर्च्य दत्त्वा विप्राय भोजनम् ।
विष्णुलोकमवाप्नोति सुखं चाक्षयमश्नुते ॥ ४७ ॥

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४०. —c) दे2.3 विशाखै (→विशाखे). —d) दे1 धन (→धनम्).

४१. दे1 पुस्तके 41-42 श्लोकस्य abc Θ.—b) दे2 [अ] संशयः, दे3 अंशयः (→[अ] संसयम्).

४२. —c) दे3 ज्येष्ठाया (→ज्येष्ठायां). –d) दे1 भाषान् (→माषं).

४३. —b) दे2.3 कार्य (→कार्या)

४४. —a) दे2 नैत्रतं (→नैर्ऋतं); दे1 लोक (→लोकं).

४५. —a) दे2 लोक (→लोकं).

४६. —b) दे1 व्राह्मणाय निवेदेयेत्.–d) दे3 विश्वदेव °(→विश्वेदेव°); दे1 वा (→च)

४७. —c) दे2 °लोकाम् (→°लोकम्).

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श्रविष्ठायां समाराध्य नीलग्रीवं त्रियम्बकम् ।
वसूनां लोकमाप्नोति दत्त्वा विप्रमुखे धनम् ॥ ४८ ॥

रुद्रं शतभिषे पूज्य ब्राह्मणायानसूयवे ।
दत्त्वा वस्त्रं हिरण्यं वा वारुणं लोकमाप्नुयात् ॥ ४९ ॥

पूर्वाभाद्रपदे पूज्य पुराणं परमेश्वरम् ।
एकपादं हरं याति नात्र कार्या विचारणा ॥ ५० ॥

यश्च पूज्योन्तरा भाद्रे शिवं परं कारणम् ।
ब्राह्मणाय विनीताय ददाति धनमुत्तमम् ॥ ५१ ॥

अहिर्बुध्न्यमवाप्नोति नास्ति संशयकारणम् ।
रेवत्यामभिपूज्येशं दत्त्वा विप्राय भोजनम् ॥ ५२ ॥

सूर्यलोकमवाप्नोति सत्यं सत्यं महामुने ।
अर्कवारे महादेवं त्रिः कृत्वा तु प्रदक्षिणम् ॥ ५३ ॥

प्रणम्य दण्डवद् भूमौ भक्त्या परमया सह ।
स्नात्वा स्रक्चन्दनाद्यैस्तु स्वशरीरमलंकृतम् ॥ ५४ ॥

भोग्यं ददाति या वेश्या यथेष्टं शिवयोगिने ।
तस्याः पुण्यफलं ब्रह्मन् श्रृणु वेदविदां वर ॥ ५५ ॥

ब्रह्महत्यासुरापानस्वर्णस्तेयादिपातकैः ।
मुच्यते नात्र संदेहो मद्भक्तस्याभिपूजनात् ॥ ५६ ॥

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४८. —a) दे$_{2.3}$ धनिष्ठायां (→श्रविष्ठायां) .-d) दे$_{2.3}$ °सुखे (→°मुखे).

५०. —c) दे$_{2.3}$ °पाद (→°पादं)

५१. —b)दे$_{1\text{-}3}$ परम (→ परं).

५२. —a) दे$_2$ आहिरं (→ अहिर्°). —b) दे1 संदेह, दे3 संश [यः] (→ संशयः).
—c) दे$_3$ रेवत्यं (→ रेवत्यां).

५४. —d)दे$_3$ [स्व] शरीरमलंकृत.

५६. —d) दे$_2$ मुच्यते नात्वतंदेहो.

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इह लोके मुने पुंसां वस्त्रमाभवति ध्रुवम् ।
आयुरारोग्यमैश्वर्यमपि प्राप्नोत्यनुत्तमम् ॥ ५७ ॥

प्रेत्य सूर्यप्रतीकाशैर्विमानैर्बहुभिः सह ।
पार्वतीलोकमाप्नोति सुखं चाक्षयमश्नुते ॥ ५८ ॥

अर्कवारे तु विद्वांसं धनं दत्त्वानु भोजयेत् ।
वेश्यामलंकृतां ब्रह्मन् तस्य पुण्यफलं श्रृणु ॥ ५९ ॥

सर्वपापविनिर्मुक्तः सर्वैश्वर्यमवाप्नुयात् ।
सोमवारे महादेवं दृष्ट्वा भूमौ प्रणम्य च ॥ ६० ॥

वस्त्रं वा धनमन्यद् वा ददाति शिवयोगिने ।
मुच्यते शंकरार्थं यः पापैः सर्वैर्न संशयः ॥ ६१ ॥

भौमवारे महादेवं प्रणम्य शिवयोगिने ।
ददाति धनमन्यद्वा स युद्धे जयमाप्नुयात् ॥ ६२ ॥

बुधवारे विरुपाक्षं प्रणम्य भूवि दंडवत् ।
अभ्यंङ्गं योगिनः आरोग्यं शीघ्रमाप्नुयात् ॥ ६३ ॥

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५७. —a) दे$_2$ लोकै (→लोके); -b) दे$_1$ वल्लभा [ल्ल], दे$_2$ व -भा-(→वस्त्रमा-)

५९. —b) दे$_3$ दत्वा तु (→दत्त्वानु). c) दे$_3$ वश्याम्° (→वेश्याम्°)

६०. —a) दे$_3$ सर्वपापा विनिर्मुक्ताः

६१. —c) दे$_{2,3}$ सः (→यः)

६२. —a) दे$_1$ महादेव (→महादेवं)

दे हस्तेलेखे ६२-६५ श्लोकानां पाठोऽधोनिर्दिष्ट रूपेण वर्तते–

भौमवारे मंहादेवं प्रणम्य शिव योगिने ।
ददाति धन मन्यद्वा स युद्धे जय माप्नुयात् ॥ ६२ ॥
बुधवारे विरुपाक्षं प्रणभ्य परमेश्वरं ।
ज्ञानिनं भोजयित्वा तु शिव ज्ञान मवाप्नुयात् ॥ ६३ ॥
गुरुवारे शिवं दृष्ट्वा प्रणम्य भूवि दंडवत् ।
शिवयोगि करे दत्वा यत्किंचिद्धन मुत्तमं ॥ ६४ ॥
शुक्रवारे मुने दृष्ट्वा द्धणम्यवृष वाहनं ।
अभ्यंगं योगिनः कुर्वन्नारोग्यं शामवाप्नुयात् ॥ ६५ ॥

६३. —b) दे$_3$ प्रणम्य परमेश्वरं. –d) दे$_3$ आरोग्यंशा मप्नुयातत्दे.

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गुरुवारे शिवं दृष्ट्वा प्रणम्य परमेश्वरम् ।
ज्ञानिनं भोजयित्वा तु शिवज्ञानमवाप्नुयात् ॥ ६४ ॥

शुक्रवारे मुने दृष्ट्वा प्रणम्य वृषवाहनं ।
शिवयोगिकरे दत्वा यत्किंचिद्धनमुत्तमम् ॥ ६५ ॥

वन्ध्यापुत्रमवाप्नोति नरः प्राप्नोति काङ्क्षितम् ।
मन्दवारे महादेवं नमस्कृत्य तु योगिनम् ॥ ६६ ॥

ददाति धनमत्यल्पमपि यो मुनिसत्तम ।
स राज्ञां वल्लभो भूत्वा धनं चाक्षयमाप्नुयात् ॥ ६७ ॥

व्यतीपाते धनं चान्नं तिलं च तण्डुलं तु वा ।
नमस्कृत्य महादेवं योगिने यः ददाति सः ॥ ६८ ॥

सर्वपापविनिर्मुक्तः स्वर्गं मोक्षं च विन्दति ।
बहुनोक्तेन किं ब्रह्मन् महादेवस्य पूजनात् ॥ ६९ ॥

निकृष्टोऽपि विमुच्येत स्वसंसारमहोदधेः ।
यः शिवं पूज्यते नित्यं लिङ्गे भक्त्या मुने तु सः ।
अदृष्ट्वा नरकं घोरं शिवं साक्षादवाप्नुयात् ॥ ७० ॥

ज्ञानानि यज्ञाश्च महातपांसि
सन्यासवृत्तिश्चं जितेन्द्रियत्वम् ।
सर्वे न तुल्यं भवतीश्वरस्य
लिङ्गस्य नित्यार्चनयेति विद्धि ॥ ७१ ॥

इत्युपपुराणे वासिष्ठलिङ्गे चतुर्थोऽध्यायः ॥ ४ ॥

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६४. —b) दे$_3$ प्रणम्य भुवि दंडवत्
६६. —b) दे$_{2.3}$ चाप्नोति (→प्राप्नोति). –d) दे$_{2.3}$ योगिने (→योगिनम्)
६८. —b) दे$_{1.2}$ चा, दे$_3$ वां (→च). –d) दे$_{1.3}$ यो (→यः)
६९. —a) दे$_3$ सर्वपापा विनिनिमुक्तः.
७०. —a) दे$_1$ निष्कृष्टोपि (→निकृष्टोऽपि); दे$_3$ प्रच्येत (→विमुच्येत). –c) दे$_1$ पूजयेन् (→पूज्यते). –d) दे$_3$ [तु] (→तु) —e) दे$_3$ घोर (→घोरं).
७१. –b) दे$_3$ [सं] न्यास° (→सन्यास°). –c) दे$_2$ सर्वं (→सर्वे)

पुष्पिका– दे2.3 °लैङ्गे (→°लिङ्गे)

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५

ईश्वर उवाच*

भस्म विद्धि परं ब्रह्म [१] सत्यबोधसुखाह्वयम् ।
भर्त्सनात् सर्वपापानां भूतानां च महामुने ॥ १ ॥

भस्मेति कीर्तितं रक्षा रोगाणां वापि रक्षणात् ।
भयेभ्यो रक्षणाच्चैव भासनात् भसितं तथा ॥ २ ॥

क्षारयत्यखिलान् दोषांस्तस्तात् क्षारमिति स्मृतम् ।
तत्पुनर्द्विविधं विद्धि मुख्यं गौणं च सुव्रत ॥ ३ ॥

मुख्यं प्रोक्तं परं ब्रह्म गौणमाग्नेयमुच्यते ।
भस्म तद्वेदनाल्लभ्यं मुख्यं तदपरं बुध ॥ ४ ॥

आग्नेयं गौणमज्ञानध्वंसकं ज्ञानसाधनम् ।
गौणं नानाविधं विद्धि ब्रह्मन् ब्रह्मविदां वर ॥ ५ ॥

अग्निहोत्राग्निजं तद्वद् विरजाहोमजं मुने ।
औपासनसमुद्भूतं समिदग्निसमुद्भवम् ॥ ६ ॥

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* दे2.3 श्री ईश्वर उवाच.

१. —a) दे1 भस्मा (→भस्म); दे1 ब्रह्मन् (→ब्रह्म) . -b) दे1 °लोक (→°बोध°).

२. —b) दे1 चात्र, दे2 चापि (→वापि).

३. —b) दे1 ततः (→तस्मात्) .-c) दे3 शेक्तं (→विद्धि); दे2 तत्पुनर्द्विवि * प्रोक्तं .-d) दे3 गोणं (→गौणं); दे1 तथैव च (→च सुव्रत).

४. —a) दे3 ब्र * (→ब्रह्म) . -d) दे1 बुधः (→बुध).

५. —b) दे1 °साधन (→°साधनम्).

६. —a) दे3 °ग्निजां (→°ग्निजं) . -d) दे1 °समुद्भवः (→°समुद्भवम्).

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पचनाग्निसमुद्भूतं दावानलसमुद्भवम् ।
त्रैवर्णिकानां सर्वेषामग्निहोत्रसमुद्भवम् ॥ ७ ॥

विरजानलजं चैव धार्यं भस्म महामुने ।
औपासनसमुत्पन्नं गृहस्थानां विशेषतः ॥ ८ ॥

समिदग्निसमुत्पन्नं धार्यं वै ब्रह्मचारिणाम् ।
शूद्राणां श्रोत्रियागारे पचनाग्निसमुद्भवम् ॥ ९ ॥

अन्येषामपि सर्वेषां धार्यं दावानलोद्भवम् ।
'अग्नि' इत्यादिभिर्मन्त्रैः षड्भिराथर्वणैस्तथा ॥ १० ॥

जाबालैः सप्तभिर्वापि धार्यं तद्भस्म सुव्रत ।
उद्धूलनं त्रिपुण्ड्रं च द्विविधं धारणं स्मृतम् ॥ ११ ॥

अग्निहोत्री द्विजो भस्म गृहीत्वा तन्महामुने ।
मुख्यं भस्मेति संचिन्त्य तथा व्योमादिकं जगत् ॥ १२ ॥

दग्धपाशात्मकस्यास्य जगतश्चावगुण्ठनम् ।
करोति भस्मना तेन मुख्येनेति स्मरन्नरः ॥ १३ ॥

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७. दे$_3$. cd ⊖ (दृ. स.). —a) दे$_1$ पवनाग्नि° (→पचनाग्नि°); दे$_3$ °समुभूतं (→°समुद्भूतं) .-b) दे$_2$ °समुद्भव (→°समुद्भवम्).

९. —a) दे$_3$ समिदाग्नी° (→समिदग्नि°). –b) दे$_{2.3}$ °चारिणा (→°चारिणाम्). –c) दे$_1$ °गौरे (→°गारे). –d) दे$_1$ पवनाग्नि° (→पचनाग्नि°).

१०. —c) दे$_2$ अग्निः (→अग्नि). –d) दे$_3$ षड्भिरार्थवं° (→षड्भिराथर्व°)

११. —a) दे$_{1.2}$ समभिर् (→सप्तभिर्). –c) दे$_3$ उद्धलना त्रपुंड्र च .

१२. —a) दे$_2$ अग्निहोत्रा (दे$_3$ °दिजं) टिजं भस्म. –c) दे$_2$ संचित्या (→संचिन्त्य). –d) दे$_2$ व्योमदिकं (→व्योमादिकं).

१३. —a) दे$_3$ दग्धा° (→दग्ध°). –b) दे$_3$ °गुंठलं (→°गुण्ठनं)

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गौणेन भस्मना तेन भावितेन महामुने ।
उद्धूलयेत् स्वकं देहं पापपुञ्जभयापहम् ॥ १४ ॥

त्रियायुषेण मन्त्रेण मेधावीत्यादिना तथा ।
गौणेन भस्मना धार्यं त्रिपुण्ड्रं ब्रह्मचारिणा ॥ १५ ॥

त्रियम्बकेन मन्त्रेण तारेण च तथैव च ।
पञ्चाक्षरेण मन्त्रेण प्रणवेन युतेन च ॥ १६ ॥

ललाटे हृदये चैव दोर्ध्वं द्वे च महामुने ।
त्रिपुण्ड्रं धारयेन्नित्यं गृहस्थश्च वनाश्रमी ॥ १७ ॥

आत्ममन्त्रेण हंसेन प्रणवेन समाहितः ।
त्रिपुण्ड्रं धारयेन्नित्यं संन्यासाश्रमवासिभिः ॥ १८ ॥

नमोन्तेन शिवेनैव शूद्रो शुश्रूषणे रतः ।
उद्धूलनं त्रिपुण्ड्रं च नित्यं भक्त्या समाचरेत् ॥ १९ ॥

अन्येषामपि सर्वेषां विना मन्त्रेण सुव्रत ।
उद्धूलनं त्रिपुण्ड्रं च कर्तव्यं भक्तितो मुदा ॥ २० ॥

एवं भस्म धृतं येन तस्य पुण्यफलं शृणु ।
महापातकसङ्घाश्च तथान्ये चोपपातकाः ॥ २१ ॥

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१४. —a) दे3 * स्मना (→भस्मना). –b) दे1 भाविते च, दे2 भाविवयुंठतेन (→भावितेन). –c) दे2 उद्धूलये (→उद्धूलयेत्); दे3 दहं (→देहं). –d) दे1 पाश° (→पाप°) दे2.3 °भयावहं (→°भयावहं)

१५. —a) दे1 त्रियायुषेति (→त्रियायुषेणं). -c) दे भस्म वा (→भस्मना).

१६. —b) दे2.3 स तारेण (→तारेण च).

१७. —a) दे2 * लाटे (→ललाटे). –b) दे3 द्वार्द्धं (→दोर्ध्वं).

१८. —d) दे2.3 °माश्रित (दे3 °तः) (→°वासिभिः).

१९. —b) दे1-3 शूद्रः (→शूद्रो).

२१. —a) दे3 येना (→येन).

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नश्यन्ति मुनिशार्दूल सत्यं सत्यं न चान्यथा ।
ब्रह्मचर्याश्रमस्थानां स्वाध्यायप्रदमेव च ॥ २२ ॥

गृहस्थानां च सर्वेषां सर्वसंपत्करं मूने ।
वानप्रस्थयतीनां तु स्वात्मज्ञानप्रदायकमु ॥ २३ ॥

शूद्राणां पुण्यदं नित्यमन्येषां पापनाशनम् ।
येन भस्मोक्तमार्गेण न धृतं मुनिपुंगव ॥ २४ ॥

तस्य विद्धि मुने जन्म निष्फलं सूकरो यथा ।
ये भस्मधारणं मुक्त्वा श्रौतस्मार्तानुवर्तिनः ॥ २५ ॥

तैः समाचरितं सर्वं विपरीतफलप्रदम् ।
येषां क्रोधो भवेद् ब्रह्मन् ललाटे भस्मदर्शनात् ॥ २६ ॥

तेषामुत्पत्तिसांकर्यमनुमेयं विपश्चिता ।
ये भस्मधारिणं दृष्ट्वा वाचा निन्दन्ति मानवाः ॥ २७ ॥

तेषां शूद्रेण संभूतिरनुमेया विपश्चिता ।
ये भस्मधारिणं दृष्ट्वां नराः कुर्वन्ति ताडनम् ॥ २८ ॥

तेषां चण्डालतो जन्म ब्रह्मन्नूह्यं विपश्चिता ।
येषां नास्ति मुने श्रद्धा श्रौते भस्मनि सर्वदा ॥ २९ ॥

गर्भाधानादिसंस्कारास्तेषां नास्तीति निश्चयः ।
येषां भस्मनि विद्वेषो वर्तते हृदये सदा ॥ ३० ॥

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२२. —b) दे2 ** (→सत्यं). –c) दे2.3 °स्थानां (→°स्थानं). –d) दे3 वा (→च).
२३. —b) दे2.3 °प्रदं (→°करं).
२४. —b) दे2.3 °नाशकं (→°नाशनं). –d) दे2.3 °पुंगव (→°पुंगवः).
२५. —b) दे2.3 सौकरं (→सूकरो).
२६. —a) दे2 स * चरितं (→समाचरितं); दे1 पुण्यं (→सर्वं).
२८. —b) दे1 विपश्चिताः (→विपश्चिता).
२९. —d) दे3 श्रेस्ते (→श्रौते).
३०. —a) दे1 °संस्कारः, दे3 °संस्करा (→°संस्काराः). –d) दे3 वर्तर्त हृदय सदा.

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संकीर्णा सा भवेद् ब्रह्मंस्तेषां वंशपरम्परा ।
चण्डालो वापि शूद्रो वा भस्मनि प्रीतमानसः ॥ ३१ ॥

सोऽनन्तरे मुने विप्रो भविष्यति न संशयः ।
ये भस्मधारिणं दृष्ट्वा परितृप्ता भवन्ति ते ॥ ३२ ॥

देवासुरमुनीन्द्रैश्च पूज्या नित्यं न संशयः ।
येषां दानं श्रुतिर्यज्ञास्तपश्चान्यानि सुव्रत ॥ ३३ ॥

भस्मधारणपूर्वं स्यात् तेषां तत्सकलं भवेत् ।
भस्मदिग्धशरीराय यो ददाति धनं मुदा ॥ ३४ ॥

तस्य सर्वाणि पापानि विनश्यन्ति न संशयः ।
भस्मसंच्छन्नसर्वाङ्गं दृष्ट्वोत्तिष्ठति यः पुमान् ॥ ३५ ॥

तं दृष्ट्वा देवराजोऽपि दण्डनृत्तं करिष्यति ।
अभक्ष्यभक्षणं तेषां भस्मधारणपूर्वकम् ॥ ३६ ॥

तेषां तद्भक्ष्यमेव स्यान्मुने नात्र विचारणा ।
यः स्नाति भस्मना नित्यं जले स्नात्वा ततः परम् ॥ ३७ ॥

ब्रह्मचारी गृहस्थो वा वानप्रस्थोऽथ वादरात् ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ ३८ ॥

आग्नेयं भस्मना स्नानं यतीनां तु विशिष्यते ।
आर्द्रस्नानात्परं भस्म आर्द्रे जन्तुवधो ध्रुवः ॥ ३९ ॥

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३१. –d) $दे_2$ °मानस (→°मानसः).

३५. –a) $दे_2$ तस्थ सर्वाशि (→ तस्य सर्वाणि). –c) $दे_1$ °संस्थेन (→°संच्छन्न-). –d) $दे_2$ ति * * (°तिष्ठति); $दे_3$ यः (→यः).

३६. –b) $दे_2$ °नृतिं (→°नृत्तं). –c) $दे_2$ अभक्ष° (→अभक्ष्य°); $दे_2$ येषां (→तेषां) ; $दे_3$ अ * * भक्षणां येषां.

३८. –a) $दे_3$ * (→वा). –d) $दे_3$ गति (→गतिम्).

३९. –a) $दे_3$ अग्नेयं (→आग्नेयं). –c) $दे_3$ * स्म (→भस्म). –d) $दे_3$ अर्द्धे (→आर्द्रे); $दे_2$ ध्रुव (→ध्रुवः).

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